

Zion's Herald.

VOLUME LXVII.

BOSTON, WEDNESDAY, JULY 24, 1889.

NUMBER 30.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
30 Bromfield Street, Boston.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal
Church are authorized Agents for their locality.
Price including postage \$2.50 per year.

Specimen Copies Free.

THE OUTLOOK.

"A polished and happy speaker," is what the New York Tribune denominates Rev. Dr. J. L. Hurlbut, and no one who has listened to the eloquent Doctor will question the accuracy of the statement. Renewed attention is drawn this year to the annual meeting of the C. L. S. C. at its home on Chautauqua Lake. These Circles, which have now been in existence for eleven years, are simply local reading unions as distinguished from the regular collegiate course. Dr. Hurlbut stated that the fundamental reasons for the society's success were its cardinal principles—first, that everybody ought to have an education; second, that everybody can have an education; third, that education should be general first and special afterward; and, lastly, that true education was Christian education. John Adams wish that every American should have a liberal education was really the doctrine of Chautauqua. The reading circles were directly helping the college work and sending more scholars to such institutions than had ever gone there before. The beneficent and sweeping results have been generously recognized throughout the English-speaking world.

Light is dawning in an unexpected quarter. Peru, which has been supposed to be hopelessly under the domination of Chili, is beginning to assert herself, and with outside aid bids fair to establish a stable and respectable government. The agreement provisionally made with the European bondholders has at last been ratified by an overwhelming majority of the lower House of the Peruvian Congress. This means the rescue of two mortgaged provinces from Chili and the regeneration of the Peruvian republic. Chili had made the terms of peace nearly impossible of fulfillment, with a view to the absorption of Peru. It had secured its beds of nitrate—in Peru's principal source of revenue—and in addition looked to the ultimate acquisition of the two mortgaged provinces. Chilean influence again and again stopped the influx of English capital for the rehabilitation of the country, by defeating measures to that end in the Peruvian Congress. Now, however, the English bondholders pay her debt, extend and complete the Meigs system of railroads, and reimburse themselves from the products of her mines and forests, and from various specified custom receipts.

The commissioners appointed to treat with the Sioux Indians for the cession of their lands have made considerable progress, and Gen. Crook is confident of ultimate and entire success. At all the Sioux agencies there are about 5,000 Indian voters, of which the necessary three-fourths, who must give their assent to the treaty of sale of lands, is a little over 4,100. The commissioners have obtained at the various reservations so far visited about 2,000 signatures, and they need to obtain 1,500 more at the two remaining reservations, Cheyenne River and Standing Rock. It is possible that a smaller number may answer, since additional signatures are being received from the agencies already visited. The Indian has learned from the pale-face the art of driving a good bargain, and it will require vast patience and astuteness to complete the negotiations successfully.

The condition of the world's supply of cereals is just now attracting a good deal of attention, and the world abroad is looking to America with much anxiety to supply the anticipated deficit in Russia, Austria-Hungary, India and Australia. Just now, however, Dakota responds with a deficiency of 30,000,000 bushels, so the telegraph informs us, though it is not generally believed. California's wheat-crop is estimated at 70,000,000 bushels, and there are other States to hear from. In this connection it is noted that the attempt of the New Zealand farmers to "corner" wheat ended disastrously and with a collapse in prices by the arrival of generous cargoes from California—a factor which the speculators had failed to take into consideration. The final outcome will be of interest to every householder, as the price may be seriously affected by extensive foreign shipments.

The probable arrival, in this country, of the noted painting, Millet's "Angelus," brings up anew the enormous duty levied on foreign works of art. The duty on this picture will amount to more than thirty thousand dollars—a tariff in general which is almost prohibitory. The purchaser was certainly a man of nerve to pay such a price for the painting with this additional sum staring him in the face to get the picture to its destination. With characteristic American generosity, it is to be exhibited in Paris for two months for the benefit of the charities of that city. The effervescent sympathies of the crowd of Frenchmen who nominally contributed their pile of francs to retain the painting in France, went for nothing, because when it came to paying the money, they utterly failed to make good their pledges.

Among the future projects which just now seem chimerical, but still are confidently predicted, that of bridging Behring's Straits is one which will awaken attention. It is claimed that a few years will see a giraffe round the earth via Behring Sea, and that the plan of a bridge at this point is a perfectly feasible one. It is

only sixty miles across at the narrowest point, and there are three islands strung along in it. This would divide the bridge up into four divisions, and the water is very shallow, not over twenty feet deep. The trouble from floating icebergs would be averted by constructing swinging bridges, as they have across the river at Chicago. In this way the Straits could be kept clear all the time, and trains of cars could be run right along. This would open up to commerce the vast resources of Alaska, which are constantly developing in interest and extent.

The National Educational Association, now holding its annual meeting at Nashville, Tenn., has had many papers of interest. The remark of Hon. John Jay, of New York, wherein he quotes Prof. Dwight, of the Columbia College Law School, is certainly worthy to be noted. He says that "It is well settled by the decisions of the leading States of the Union that Christianity is a part of the common law of the State." This is firm, broad ground on which to stand, and will appear reasonable to every lover and defender of the Christian religion. The remark of Prof. Hinsdale, of Michigan University—a profound thinker—is very suggestive also. He said: "The education of the youth is more important as an element of civilization than the punishment of criminals, but the educational institutions have been less studied than the penal institutions by other than professional educators." These are solemn and thoughtful words.

The appropriation by Congress of the sum of \$250,000 for the purpose of affording a method of irrigation for the arid lands of the extreme West, calls attention to the different means for accomplishing that desirable object. The plan is to be carried out under the direction of Major Powell of the Geological Survey, who seems inclined to the establishment of huge reservoirs in the mountain regions where the waters are to be stored for use upon the dry plains below. That there is extreme danger attending this plan even under the most careful inspection, will be at once apparent. In the meantime the constitutional convention of Montana is considering a measure for the construction of a State system of irrigation by canals and ditches to belong forever to the State and remain forever under its control. Of the 93,000,000 acres within its limits, only about one-third is cultivable, and much of this is valuable only for pasturage. Montana is plentifully supplied with lakes and streams, however, and these, it is believed, could be so utilized as to make her "blossom like the rose."

Few people comprehend the magnitude of the slave-trade, and fewer still have followed the details of atrocious cruelty under which it is conducted. The coming Slave Trade Congress, to meet at Lucerne, Switzerland, on the 4th of August, is largely the result of the efforts of Cardinal Lavergne. This modern Peter the Hermit may be said to have made a crusade to the various courts of Europe to quicken the conscience of the nations and to induce them to make the most strenuous efforts for the suppression of this infamous traffic. His experience in Africa gave him a thorough knowledge of the extent and enormity of the traffic, and his accounts are harrowing in the extreme. An intelligent correspondent of the *Transcript*, an Englishman, writes to that paper a long account of the weary slave marches across Africa with their attendant horrors, and it is very painful reading. He estimates, on good authority, the loss of life at 2,000,000 annually. He is anxious to secure American interest in this matter. His plan is to have an Anglo-American Alliance to maintain a police patrol along the lines which the slave-trade commonly follows. Much of this can be reached by steamers along navigable waterways. He believes that the two countries co-operating can entirely stamp out the slave-trade.

REASON AND THE BIBLE.

BY PROF. CHARLES J. LITTLE, LL. D.

DISHEARTENING indeed is the acquired significance of certain words. Take Jesuitism, for example. Who could have thought that the precious name of Jesus would ever be involved in implications so degrading as cluster about the appellation "Jesuit?" So, too, with "Rationalism." Reason lifts us above the brutes. Conscious intelligence makes man brother to the Eternal Logos, the Thought made flesh. One would fain think, therefore, that only human unreason would be opposed to the Light of life. Yet just as Jesuitism has come to connote qualities which Jesus scorned and poured His wrath upon, so Rationalism has come, in current speech, to denote not the use, but the abuse, of reason in the treatment of the Holy Scriptures.

Surely, though, such terms should be used with exceeding care and scrupulous charity. Not every member of the Society of Jesus, let us rejoice to say, practices what is commonly meant by Jesuitism. But what would we think of the man who so expanded the definition of the term "Jesuit" as to include under it every follower of Jesus? And I confess to a shock of dismay and disheartenment when I see the term "Rationalism" wrested from its current significance and made to apply, not to the wrong use, but to other and quite proper uses, of the reason in the study of the Bible. Such a confusion of terms is like planting the standards of the enemy among your allies upon the eve of a great battle! What can result but bewilderment, suspicion, inextricable entanglement, irreparable disaster?

Now, the first thing to be said—and simple as it is, I wish to say it so plainly that there can be no mistake about it—is this: A sane Protestantism repudiates once for all and in all its forms the *Sacrificio dell'Intelletto*. Christian teachers are not only divinely per-

mitted, but divinely commanded, to use their reason in the study of the Scriptures. "Thou shalt love the Lord thy God with all thy mind," said the Eternal Logos, the Incarnate Reason. "Ye shall know the truth, and the truth shall make you free." True, we are told that "the foolishness of God is wiser than men," but where are we told that the foolishness of men is the wisdom of God? It is our bounden duty to give a reason for the hope that is in us. We are called to be "wise as serpents" and to "judge as wise men." "The unlearned and the unstable," we are told, "wrest the Scriptures to their own destruction."

In the second place, with equal plainness let me say: There are certain problems involved in the very make-up of the Bible which the Bible itself nowhere solves; these problems, if solvable at all, are solvable to the reason only. In this respect the biblical system is like the planetary—it involves problems which simple rationalism does not explain. The elements for their solution may be ascertained only after patient and long continued inquiry, while the synthesis of these elements is a task to tax every energy of the mightiest mind.

Now, as Bishop Butler said, "The facts will be sure to remain what they are; why should we wish to be deceived about them?" There are certain facts about the Bible known to every intelligent man which, for some reason, are always being obscured or forgotten—facts from which emerge outstanding problems nowhere settled by the Scriptures themselves. To find the solutions of these problems is a task laid upon the Christian scholars of this age by the providence of Almighty God. Now to call the brave and candid recognition of these obvious facts, or the anxious, earnest, conscientious attempts of any disciple of Jesus to solve the problems growing out of them, Rationalism, is, in my judgment, to brand all independent inquiry as impious, and to drive all thinking men and women to the dread alternative, Rome or Nowhere! What, now, are the facts which are sure to remain what they are, and which give rise to problems which reason alone can solve?

1. The Bible is not a book, but a collection of books—scriptures written not by one man, but by many; not in one epoch, but in the course of centuries.

2. The Bible nowhere contains an authorized catalogue of inspired books or inspired authors.

3. The Bible nowhere contains a history of its genesis as a whole; neither does the Old Testament; nor the New.

4. The scriptures taken separately contain but scanty notices of their own history; some of them none at all.

5. The scriptures did not produce faith, but faith produced the scriptures. Abraham and Moses were before there was a Pentateuch; there were organized Christian churches before there was an organized New Testament and centuries before there was an organized theology.

6. The scriptures nowhere contain a formal, distinct and elaborate theory of inspiration.

7. The New Testament alone contains a positive clew to the interpretation of the scriptures as a whole, and that clew is very simple.

Jesus Christ is the corner-stone, the heart of revealed religion. All the rest centres in Him, radiates from Him. Now these seven facts, known and read by all men, give rise to numerous problems which Christian thinkers can neither shirk nor obscure; and men worthy of the name have no desire to do so.

To attempt either would be not to serve the Truth, Christ, but cowardly to betray Him with a kiss. To meet the inquiries of this age with Augustinian paradoxes, is offering to grown men again the childish things which they have once for all put away. To say, "I believe the Scriptures are infallible because they are inspired, and I believe they are inspired because they are infallible," is in effect to declare (unwittingly perhaps), "I am logically convinced of neither." Such circular absurdity is the *credo quia absurdum* est of a faith that in the age of Galileo and Tertullian took delight in standing on its head and kicking its heels in the face of common-sense. It is an attempt, not to answer questions, but to suppress them; a struggle not to meet the righteous demands of honest inquiry, but to quote Lord Bacon's saying in his essay on "Seeming Wise," it is "trying to bear it by speaking a great word and being peremptory; it is a going on and taking by admittance that which they cannot make good." We dishonor Christ and the Bible both by supporting either with these outward and cast-off phrases. They belong properly to John Jasper and his "sun do move;" or to Pastor Knak, the *Sonnenschieber* of Berlin; or, to speak seriously, to the astrology and not to the astronomy of Christian thought.

What, now, are the Chief Problems which emerge from the seven facts before mentioned, and which are now demanding answer? Let me enumerate a few of them—

1. The problem of the Canon. Are all the scriptures so-called rightly included in the Bible as we have it? Have none been excluded from a rightful place?

2. The problem of authorship. Who wrote the various scriptures? When? Under what circumstances?

3. The problem of inspiration. In what sense and to what extent is each separate scripture inspired?

4. The problem of rank. Are the scriptures co-ordinate in rank and each of permanent authority? or are some of transient authority only, and of subordinate character?

5. The problem of interpretation. Are the scriptures to be taken literally? Allegorically? With allowance for *modus loquendi*, as it is, I wish to say it so plainly that there can be no mistake about it—is this: A sane Protestantism repudiates once for all and in all its forms the *Sacrificio dell'Intelletto*. Christian teachers are not only divinely per-

physiology, of the Old Testament? That Christians are not bound by portions of its morality, we all know, for Christ distinctly repudiates "the eye for an eye" and the doctrine of divorce.

Now I am offering no solutions for these problems. I am simply pointing out that they are as manifestly problems for the human intellect as the relations of the planets to the sun and the nature of light are problems for the intellect. Categorical answers to these questions can no more be found to hand in the scriptures than the secrets of the solar system can be deciphered by schoolboys in some golden script blazing across the sky.

And finally: These problems are all subsidiary to the great problem of Christian theology—What is the true centre of the Christian system? Is that system ecclesiocentric, Biblicentric, or Christo-centric? Do we begin logically and scientifically with the church, or the Bible, or with Jesus Christ, our Lord? "Believe in the Lord Jesus Christ and thou shalt be saved," said Paul to the jailer, when as yet no New Testament existed. Thousands who have never been able to read a line are now reading their titles clear to mansions in the skies. Surely, "Believe in the Lord Jesus Christ" cannot mean, "Believe in the church as embodied in the Pope of Rome;" or, "Believe in the Bible as exounded by the would-be prophets of Protestantism!" In the latter case we might well exclaim in despair: "Who then can be saved?"

No! heaven is not exclusively for theologians. Theology has, in my judgment, the same relation to a simple, saving "credo" in *Jesus Christ* that a science of optics has to light and sight. Thank God! thousands can see who have never heard of Huyghens and Helmholtz, and to whom Melloni is an utter stranger. Most of us would go stark blind if seeing depended upon our individual mastery of the secrets of quivering nerve and trembling sunbeam. For all that, the Undulatory Theory and the doctrine of Radiant Energy are splendid conquests of human reason alive with the immortal breath of God. If we disciples of the Light of the world will only be patient, persistent, intrepid, full of charity and candor, without arrogance and without partiality, not reproaching each other, but stretching out helping hands in faith and love, we too shall find our way to the feet of God; to only learn, however, that all the time His glorious face has been shining full upon us. We shall not know all about the Bible, for some of the secrets of its genesis are reserved for that glorious day when we shall see light in His light. But we shall learn enough to fill us with increasing wonder. Each out-worn theory that we surrender will be replaced by one of greater sweep and greater fruitfulness. The simple story of the cross, of Jesus and His resurrection, will be in the ages to come as it has been from the beginning, the Light of the world and the Life of men; while the vaster discoveries of the Divine Thought, of the plans and methods of Eternal Love, will alternately stagger and strengthen the inquiring reason of mankind as every doubting generation falls prostrate at the pierced feet of Jesus Christ, to cry in agonized delight: "My Lord and my God!"

THE BOSTON "HERALD" AND MIS- SIONS.

BY CHAPLAIN C. C. M'GABE.

IT is a great object lesson to the Christian people of New England, now that the prize fight is over, to see the Boston *Herald* turn its attention to missions, and evince great solicitude that the Missionary Societies should revise their plans of converting the heathen world. There is no subject that an average editor of the secular press does not feel himself quite competent to give advice upon. It was so in the war. Horace Greeley, frightened by the storm he helped as much as anybody to create, was the constant adviser—self-appointed—of Abraham Lincoln; and whoever has read the *Century* for July must realize how abundantly he inflicted his advice upon the old pilot, and into what an unpleasant predicament he got himself, from which the President escaped, however, by that marvelous sagacity that never failed him.

Now that the season of prize fights is over, here comes the Boston *Herald* to advise us how to conduct our missions. I lay down this axiom, which must have the assent of every thoughtful man: A paper that will consent to print the disgusting details of the most demoralizing, law-denying, law-breaking prize fight that ever occurred, is not just the paper to discuss the best methods of converting this world to God. If modesty were possible to such a paper, it would be a proper time for its exercise in presence of such a theme as this.

In reply to the *Herald*, however, there is not a Missionary Society on earth but relies upon native evangelists to do the work after a mission is once fairly started. Methodism, alone, has 1,380 native evangelists and teachers in India, with 30,000 Sabbath-school children, and orphanages and day schools in which she is training up native helpers; and that native church has given enough money since William Butler planted the standard in the province of Oude, to buy out the Boston *Herald* and turn it into a "Herald of Missions and of the coming day."

The Church of England has her Bishop Crowther in Africa—a man who was once a slave, and was sold four times for whiskey and tobacco. And now at Bonny, where once the heathen temple of Juju was ornamented with 20,000 skulls of men and women who had been killed and eaten, there stands a Christian church, capable of seating 1,500 people, and 850 Sabbath-keeping communicants worship within its walls.

The Berlin Missionary Society has in South Africa forty-seven stations, with 20,000 com-

municants, and these 20,000 communicants give \$25,000 per annum to missions. Has the editor of the Boston *Herald* ever read the story of Fiji? A missionary is living yet, the venerable James Calvert, who saw in one of those islands eighty prisoners killed at one time and roasted and eaten by the savages—the king himself seated at the festal board. James Calvert saw cannibalism vanish before the Gospel. He saw 1,250 churches rise in those islands. He saw the king converted to God. He saw the day when 103,000 out of 113,000 inhabitants were regular attendants upon divine worship. This mighty work was done, under God, chiefly through native evangelists, for there were never more than six white missionaries there at one time, with their families.

Vernal was one of these natives. Before he was converted he was a cannibal. He had a canoe that would seat eighty warriors. It was a dark day when he went out upon a wild foray around the islands to steal a victim for his cannibal feast. He was six feet high and big in proportion; a man of such herculean strength that, if he had taken to the prize ring, might have been the master of either of the champions whose deeds have been so recently heralded by the patriotic, the intelligent, truth-loving, law-abiding, and law-defending daily press of this country. Vernal was converted to God. He was changed from a savage to a Christian gentleman by that supreme miracle of the Gospel, of which Jesus spoke to Nicodemus, "the regeneration of a soul." His conversion brought thousands to the foot of the Cross, and the story of his life will forever be an inspiration to missionaries in the "dark places of the earth which are full of the habitations of cruelty."

We could fill every column of the Boston *Herald* with facts like these if they could find admission. But we can scarcely hope for that. Such courtesy would be as unparalleled in many public journals, as is the folly of this assault upon the gloriously successful work of Christian missions now being carried on in all lands by the church of the living God, which is striving to undo the harm of false religions, and is making a great effort to get a little light even into such countries as Mexico, and Spain, and the South American republics, where Roman Catholicism, after centuries of trial, has demonstrated its utter incompetency to lift a people out of degradation and reform their lives. For a thousand years Rome has had her way in Spain; and Japan, just emerging from pagan darkness, has more schools, more newspapers, a better constitution, more civil and religious liberty, than poor old Spain possesses four hundred years after Columbus discovered America. And that is one of the facts that ought to be brought clearly out in 1892, when that great event shall be celebrated.

We suspect that the Roman Catholic editor of the *Herald* wrote the article in question, for he says: "The apostles had no wives." How does he know? If he had been familiar with the Bible, he would have known something of "Peter's wife's mother who lay sick of a fever." The Bible says that Peter was married, and the Catholics claim Peter as their first Pope. Peter had a wife. If all Catholic priests would follow his example and get married, they would be happier men and infinitely more useful, and this would soon be a better world.

CHANGELESS.

We say, "The sun has set," and we sorrow sore
As we watch the darkness creep the landscape o'er
And the thick shadows fall, and the night draw
on,
And we mourn for the brightness lost, and the
vanished sun;
And all the time the sun in the self-same place
Waits, ready to clasp the earth in his embrace,
Ready to give to all of his stillness ray,
And 'tis we who have "set," 'tis we who have
turned away!
"The Lord has hidden His face," we sadly cry,
As we sit in the night of grief with no helper by.
"Guiding uncounted worlds in their course dim,
How should our little pain be marked by Him?"
But all the while that we mourn the Lord stands
near,
And the Son divine is waiting to help and hear;
And 'tis we who hide our faces, and blindly turn
away,
While the Sun of the soul shines on 'mid the per-
fect day.

—Susan Coolidge.

COUNTRY AND PEOPLE.

BY REV. A. B. LEONARD, D. D.

AFTER having traveled through hundreds of miles of desert, on some of which even sage brush will not grow, and mountains barren and majestic, the depositories of measureless wealth, our train rushed through Echo Canyon, and suddenly dashed out into the beautiful, fertile Webber Valley, where were fields of ripening grain just ready for the reaper. The writer passed through this same valley eighteen years ago. Then there was not a cultivated field to be seen, but only a barren waste. Now, by reason of irrigation and cultivation, it may almost be said that it blossoms as the rose.

This valley unites with the Great Salt Lake Valley, which together with other valleys near and far constitutes the home of the Mormons. That these Mormons deserve credit for their great labor, by which a desert has been changed into a "fruitful field," no one will deny. Eighteen years ago Salt Lake City contained about 10,000 inhabitants; now it claims about 40,000. Then Ogden was a miserable little shanty-town, in the sage brush, at the junction of the Union Pacific and Central Pacific railroads, while at this time it is a wide-awake city of about 13,000. Other cities and towns have sprung up at various points, some of which are quite prosperous.

Although these valleys are now chiefly occupied by the Mormons, they are not the exclusive possessors, by any means. The Gentiles are pressing in, and if they are not crowding the Mormons out, they are at least sharing the inheritance. At the late municipal election in Ogden two tickets were in the

field—Mormon and Gentile—and the latter was victorious by a good majority. It is believed that Salt Lake City will follow Ogden's example at the next election.

The presence of large non-Mormon populations at central points, together with the enforcement of the Edmunds law, has somewhat modified the externals of Mormon conduct. In these places polygamy no longer stalks abroad in the light of day. Men do not now parade the streets with a menagerie of wives to proclaim their greatness. And yet polygamous marriages are contracted secretly, it is believed, even in these places where non-Mormons are most numerous; and I learn from our ministers who occupy the almost exclusively Mormon communities, that there polygamy is as common and as brazen as at any previous period. In regard to doctrine there is no change. In most places the preaching is just what it was in the palmy days of Brigham Young.

It is believed, however, that more attention is being given to practical teaching concerning the moralities of religion than in other years. Believing it to be my duty to find out as much as possible about the Mormon Church, I attended a Sunday afternoon service in their Ogden Tabernacle. It was "Children's Day," and the first time the day has been observed by these people. This they have evidently copied from the non-Mormon churches. The exercises were made up of lengthy recitations from the Book of Mormon, singing and addresses. A class of about twenty misses recited in concert a long chapter from the prophecies of Joseph Smith, as did also a class of ten young men. The singing was by classes, quartets and soloists, and was well rendered. Two addresses were delivered—the first by "Apostle" Frank D. Richards, who dwelt almost exclusively on the importance of the religious observance of the Sabbath. Pleasure resorts are being established at different points on Great Salt Lake, and Sunday excursions to these places are becoming common. Against these excursions and against all so-called popular amusements, as well as against secular work, Mr. Richards protested most earnestly.

The second speaker was "Apostle and First Counselor to the Presidency" George Q. Cannon (recently released from a United States penitentiary for violating polygamy laws), who dwelt mainly upon the importance of temperance habits. In the States Mr. Cannon would be considered fanatical; indeed, he would be regarded as a "crank" on the temperance question. He not only opposed the use of intoxicants of all kinds, wine and beer included, but pronounced strongly against the use of tea and coffee. He declared that it was "discreditable" to any Latter-day Saint to use any of these articles for beverage purposes, and earnestly urged the young people to discard them utterly. He ascribed his own excellent health, at his advanced age, to the fact that he had never used any of these articles. Not a word was uttered by either speaker concerning other churches that was not entirely respectful. However, the brethren say that the service was an exceptional one, and was probably conducted to suit the times.

My visit to Ogden was for the purpose of attending the annual meeting of our Utah Mission. It has been about twenty years since our Mission was established in this Territory. At the beginning non-Mormons were few, and the opposition to our getting a foothold was very great. From the first our missionaries have been compelled to fight for what they have won. They could not pre-empt the country, but they believed they could conquer it. They have at least conquered their right to remain in Utah, and they have entrenched themselves strongly at a few points. Their work is growing stronger year by year, and the whole (Mormon) world is notified that they are there to stay until "the end of the world. Amen." The University enterprise at Ogden is well begun, and its future success seems to be assured. Seldom has an institution of learning been founded on so strong a financial basis.

The question of dividing the Scandinavian work from the English was carefully considered, and negatively by a vote of the Conference. This was certainly a wise conclusion. Each branch of the work has its own presiding elder, while Dr. Jiff remains the superintendent of both. The schools of the Mission are all fairly prosperous, and some of them remarkably so.

A more heroic band of workers cannot be found than these missionaries and teachers, nor a band more joyful. They go out to their year of toil and trial with songs and thanksgivings, and they will have victory. Bishop Goodsell presided over the Mission most successfully. From the first moment he entered into the sympathies of the workers, and his tender regard for all their interests won their hearts thoroughly. His Sunday morning sermon on the word of the Lord as a force in the world was an able presentation of a great theme. The Mission adjourned on Monday, July 1, at noon, and a camp-meeting was commenced in the pavilion of the city park the same evening. There is, I believe, a great future for Methodism in Utah. Let the church sustain this Mission with its prayers and money!

Helena, Mont., July 5, 1889.

So the Christian life is a work, it is a warfare. It is a campaign in a country with the people conquered, but still fighting. It is a voyage towards a haven through winds and waves. It consists in the conquest of sin in a sinful nature, in the attainment of holiness in an unholy heart. It is like life in an infected city; it is sustained in the midst of deleterious and deadly influences. The sinner yet in his sins is not engaged in the battle, and so is not aware of the strength of the enemy. Those going down with the stream do not know its power; those only who are bearing up against it are conscious of the strength of the current. — James McCosh, LL. D.

impression of his character. But he had of immortality; he shrank from death, and upon that point he was not less than in spiritual power than any other man. On that Good Friday he was the realities of the world, and his life-long faith had been

Zion's Herald.

WEDNESDAY, JULY 24, 1889.

[Entered at the Post-office, Boston, Mass. as second class matter.]

The very timely, critical and forcible article on "Reason and the Bible," by Dr. Charles J. Little, on the first page this week, is commended to our readers for careful and considerate study and reflection.

Dr. A. B. Leonard, one of our missionary secretaries, photographs in an interesting way his impressions of the Norman "Country and People," his visit thereto being occasioned by the recent annual meeting of our Irish Mission.

Chaplain Netbale, in his usual bright and trenchant style, effectively punctures a late editorial in the Boston Herald criticizing the methods of conducting Protestant missions in heathen lands.

The place of resistance of the second page is the impressive and discriminating estimate of the "Life and Character of Dr. Bradford R. Peabody" (late editor of Zion's Herald), by Rev. W. E. Huntington, Ph.D.—a beautiful and loving tribute to the memory of one whose departure from earth brings sorrow to hundreds of hearts.

A "Kappawack" correspondent sends some breezy gossip about men and things in Cottage City, and last words are spoken in regard to that disturbing "Maine Conference Temperance Report."

A pleasing variety of home reading will be found on the Family page. In musical strains the "Rev. of Living Near to God" is expounded by Rev. Alfred J. Hough, and we doubt not the tender poem by Margaret Sawyer (clipped from the *Christian Intelligencer*), "As Isaac Served for Christ," will find its way into scores of scrap-books. Mary Norton's story, "The New Minister's Wife," so true to life, contains much of wisdom for those who will profit by it. The "Farm Items," by J. W. Newton, are apt and suggestive; and the selected articles and items are fresh and readable.

PRAYING AT PEOPLE.

A practice has grown up, which is quite too general, of praising people while in the attitude of public prayer. This is often done when the person thus mentioned is known to be present and listening to the supplication, and for that very reason such aspiration is uttered. To any individual who has a proper conception of what prayer is, and what it really means to pray, such a custom inspires a feeling of absolute revulsion. The practice is a parody upon sincere prayer, and often approaches blasphemy.

The following is in the same line, and deserves no less severe censure. We find, in the *Boston Journal*, that "The President attended church on Sunday at Deer Park. Rev. Mr. Hadaway, of the Methodist Episcopal Church, South, of Washington, conducted the services. In his opening prayer he characterized the President in a way that even a President should covet. Said he: 'We thank God for a President whose righteousness goes out among the people.' That clergyman would have honored his sacred calling, the President, and himself, if he had made no allusion to the distinguished person who was present. To bear a compliment to the President in this way, simply because he is present to hear, however much it may be deserved, is a profanation of the privilege and office of prayer. A young minister once said to Daniel Webster that he felt a painful sense of inadequacy to preach in his presence. And that great man, who knew the joy of devout worship, replied kindly but firmly, in substance, 'You will in all respects conduct your services without the slightest reference to me.' Such, we believe emphatically, would be President Harrison's preference. He goes to church to worship, and not to be praised. Let us have an end of this unseemly business of adulation of people of renown through the vehicle of public prayer. It may be expected under monarchical governments, but not in this land.

PREACHING FROM THE HEART.

It is only when a minister preaches out of his own heart that he reaches the hearts of others. A purely intellectual sermon stops with the intellect; a doctrinal sermon is nothing more than a spiritual opiate. But let a man utter what he has felt and known, let him touch the harp-string that has vibrated in his own soul, and there come that hush and spell over an audience, that chained attention, that lifting of faces which seems like a white tablet for God's finger to write on. Who has not felt the irresistible power of a hidden experience interpreted by another soul? This is the secret of all oratory, of all sympathetic power of man over man. The greatest preachers are not those who may lay claim to the highest scholarship, who are profound philosophical thinkers or doctrinal giants, but whose large hearts have throbbled with the deepest spiritual experiences. "Out of the abundance of the heart the mouth speaketh." These are the men who can lay hold on vast audiences and sway them as the wind sways a forest. Their language may be plain, their style unpolished, their manner awkward, but they know the stops and keys of the human heart as the organist knows his instrument, and all the solemn and sweet music of life answers to their touch.

ERA OF PROTESTANT REVIVIFICATION.

No period in church history is more fruitful in suggestion and inspiration than the past century and a half. In the English-speaking world especially it has been the period of modification and renewal. The life of the church has been restored. A warm wave, a spiritual gulf stream, has swept over the face of Christendom. Old things have disappeared; very much in the temper and methods of the church has become new. This Methodist movement has been a restoration of primitive Christianity, a substitution of experience for the creed definitions

and ritualism of the Reformation and medieval churches, a return to the simplicity of the primitive faith and practice, in which the inner life, rather than external forms and statements, receives emphasis.

The age is characterized by revivals. Although these awakenings were not unknown to other ages, in no one of them were they so continuous and pervasive. In all the preceding history of the church they had been sporadic, local, temporary; they had appeared in favored places and in connection with the labors of certain individuals; but in the movement of the last century and a half revivals have become a feature in the general church life, not of a single sect, but of all the sects. The world has been moved, as it were, by shocks from the throne of God. In a thousand places believers have been quickened and unbelievers have been turned to the living God; and what is not a little remarkable, each new point of light and life has become a centre of fresh movement. Previous to the rise of the Wesleys, revivals had been regarded as exceptional and special, as, in a peculiar sense, the work of God to be expected in His good time; but the Wesleys changed all this. They set the church at work, and this has meant, through all the period, the revival of the life of Christianity.

To those dealing with current phases and forms of evil, the revival of the last century is suggestive of methods of working. The Wesleyan movement was purely spiritual. It was not mixed up with politics, the war on church polity, or in regard to creeds. The one thing the leaders emphasized was the spiritual life. Of opinions or non-essentials they made little. John Wesley writes: "I am sick of opinions. I am weary to bear them. My soul loathes this frothy food. Give me solid and substantial religion. Give me a humble and gentle lover of God and man, a man full of mercy and good fruits, without partiality and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, and the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of." "Whether they embrace this religious opinion or that is no more concern to me than whether they hold this or that system of astronomy. Are they brought to holy tempers and lives? This is my inquiry." About church government he cared as little as about opinions; the form was human, and that was best which promoted most fully the Christian life.

The Reformers, Lutheran and Calvinistic, the Episcopalians, the Presbyterians, and Puritans spent their force in battling on political, doctrinal and ecclesiastical questions. They had many provocations to do so. The Church of Rome had held sway and endeavored to secure a counter-reformation by political methods and the use of secular forces. They were met with their own methods. No other was then known to the Protestant leaders. John Wesley revealed a more excellent way. Brushing aside these worldly methods, he resorted to the simple preaching of the Gospel, the teaching of the Bible, and services adapted to social worship. The progress of a century commends the wisdom of the plan.

The methods of modern evangelistic effort are the outgrowth of the Wesleyan revival. Some of them are exceedingly valuable and effective, being improvements on the original, in the shape of adaptations to the current demand. Of the original methods the highest commendation is their continued use often in preference to what are regarded as improvements.

Above all, the Wesleyan revival was an inspiration to the Christian world, elevating the standard of Christian living and aspiration, opening up a new field for practical endeavor, and kindling everywhere an intense spiritual life in the church. It was an electric touch. Men began to rise up and act in a more effective way. Missions, Bible societies, laborers among the poor, blind, insane and sick, followed. A change has come over the nations, the underlying principle of which is the new life of God in the souls of men.

EDITORIAL NOTES.

"The Relation of the Camp-meeting to the Methodist Church."

On strictly this topic we projected a definition. Not a word was penned in criticism of the camp-meeting, but much in commendation. Here it may be proper to add, also, as touching some wrong inferences which have been drawn, that under the present management of Zion's Herald more than double the space allowed before has been devoted to such services, and in all no unfavorable word except against the meeting on Sunday, when it involves the railroad trains. We asked that the definition was defective and untenable, it be so shown in our columns.

Our eminent friend, Hon. John J. Perry, of Portland, replies, but not closely to the only point at issue. He thinks our declaration untenable. Does not his response show that there is great confusion in the matter, and that our brief words were especially needed? He puts the camp meeting in the same relation to the church as the class-meeting and the prayer-meeting. If he will examine only the index to his book of Discipline, he will note his error. For failure to improve these latter means of grace, our membership may be disciplined and even expelled. He will look in vain for any ecclesiastical recognition of the camp-meeting as an institution of the church. He infers that the editor objects to the modern comforts of the camp-ground, and then he proceeds to criticize his own inference. Not the remotest allusion was made to the subject. He writes of "religious cranks" and the treatment that they deserve; but what has such a paragraph to do with our definition? We

have never thus characterized anybody. "To the law and the testimony." Why this sensitive? What is the matter? Why this inquiry? Cannot the camp-ground endure frank and honest discussion? Is it a fetish that must be exempted from scrutiny? Must there indeed be the exercise of something of the spirit of the Inquisition in order to secure an attendance? Must a false pressure be brought to bear upon the conscience? "Behold, I show you a more excellent way." Let the camp-meeting stand on its own merit. This is what the church contemplates. Make these groves even more signally the place where the Christ life, light and power shall be contrastingly witnessed. Then the multitude shall be drawn intelligently and with proper motives. It is not because we loved the camp meeting less, but because we freed our definition. We give our faithful friend, however, a chance to be heard:—

"EDITOR OF ZION'S HERALD: I read your 'Camp-meeting Note' in the last Herald with some surprise. It is the wrong time, and will be construed by many of your readers as an indirect attack upon camp-meetings. I know you disclaim this, but the article, as a whole, points in that direction. And it comes in a wrong time—just at the period when preparations are being made for these annual religious gatherings. It is an indirect invitation to the members of the M. E. Church to stay at home and not attend these meetings; and, to clinch the nail, you would put a padlock upon the mouth of any one who ventures to hint a criticism or utter an innuendo against such an exercise of Christian liberty."

Whether found in the book of Discipline or not, the camp-meeting has been exclusively recognized by both clergy and laity in the M. E. Church for more than three centuries in the work of the church. It has been universally recognized as a part of the machinery of the church as have been prayer-meetings or class-meetings. You admit it was a "urgent need in the early history of Methodism in this country," but you don't show, or attempt to prove, there is less need of it now than then. Why do you discriminate between the "early" days of Methodism and the present? Do you mean, when talking about "early" days, that the modern comforts and conveniences of the camp meeting are to be deprecated, when compared with the rough and uncomely fixtures and appendages of an old-time camp-meeting? The logic of all this would rule out the camp meeting as a church and go back to the days of barns, school houses, and log cabins as preaching places.

Your note is not only inopportune, but entirely uncalled for. Members of the M. E. Church are nowhere obliged to attend camp-meetings against their will. Conscientious scruples and reasonable objections against attending these means of grace are always daily respected, but religious cranks who strain at a gnat and swallow a camel have no reason to complain if their inconsistencies are criticized. "Camp-meetings were never so universally recognized and prized as an instrumentality for good as they are now." And now, when other religious denominations are following the lead of our own, in worshipping in the "tented grove," it is no time for Methodists to "beat a cowardly retreat, and attempt to faintly their own denominational history for the last three quarters of a century."

The Pay of the Clergy.

Under this caption the Boston Herald of Saturday last, in its editorial column remarks:—"The Methodist clergymen of the country are complaining of the small compensation they receive, and, apparently, with good reason. If, as is said, in some cases they reach scarcely over a hundred dollars a year, these are the instances of elderly men, but that makes the hardship still worse."

This is an immediate and striking confirmation of the kind but frank words in our last issue under the title, "Let It Be Known," for such declarations and criticisms are to be attributed solely to the well-intentioned and interested efforts of Dr. J. B. Hamilton in the interest of our superannuated ministers. Dr. Hamilton had stated in the daily press of the city on Friday that the superannuated received on an average from the church a little over one hundred dollars, and the Boston Herald is so stupid as not to discriminate between our active and retired ministry. The Boston Herald, therefore, in that editorial paragraph, was entirely at sea. The Methodist ministry are not complaining, and the average salary of our clergy is near six hundred dollars per annum. How, however, are we to be put thus upon the explanatory and the defensive?

PERSONALS.

—Rev. J. E. Roy, D. D., of the Congregational denomination, listening years ago to Bishop Simpson, wrote: "As I listened, last Sunday, to the silver voice of that silver-headed speaker, I was thinking that the grandest thing on earth was a gifted, cultured, consecrated man."

—Professor J. B. Colt, of Boston University, who has been enjoying a "sabbatic year" in Europe, with his family, has returned in good health and spirits. Mr. Colt is at present at his old home in Syracuse.

—The California Christian Advocate says:—"Dr. Briggs is running a paragon at Santa Clara and the world will know what sort of a cook he makes. We hope he will live through it."

If Dr. Briggs is yet alive, we extend sincere condolences. Our memory is still haunted with such an experience.

—Bishop Vincent, even with his marvelous capability of doing a great amount of work, finds that California Methodists know how to make the best use of him. California Advocate says:—"The committee laid out enough work for him to finish him."

—Rev. A. W. Kingsley, of Pawtucket, R. I., is generously granted by the official board of his church an extended vacation of three months. The pastor has wisely arranged for each Sabbath and social meeting in his absence, and prints the same in full upon a leaflet for the use of his people.

—Rev. Thomas A. Dorion, pastor of the French Methodist Episcopal Church of Manchester, N. H., is much encouraged by the hearty support in his work which our denomination in that city extends. He is receiving constant accessions to the membership of the church, and the congregations are largely increasing.

—Rev. W. B. Eldridge, of the East Maine Conference, an able preacher, is open to engagements as pulpit supply during the summer season. He can be addressed at Metropolitan Ave., Rosindale, Mass.

—Charles Francis Adams is writing the memoir of Richard Henry Dana.

—Rev. Dr. J. E. Price, who has been pastor of the Adams Avenue M. E. Church in Scranton, Pa., for the past three years, is invited to the pastorate of St. James M. E. Church, New York City.

—Chaplain McCabe preached the dedicatory sermon at the Grace Church, Red Bank, N. Y.

—We are very glad to note that Henry C. Bowen, of the Independent, is recovering from the severe shock and bruises received in being thrown from his carriage.

—Mr. Gladstone has at last given in his adhesion to the proposition to disestablish the Established Church in Scotland.

—Pastor Chiniqny, who has done so much for the cause of evangelistic religion among the Catholics of Canada and this country, recently celebrated his eightieth birthday.

—The clay model of Henry Ward Beecher, designed by Ward, of Brooklyn, is now com-

pleted. The statue is to be nine feet high, and represents Mr. Beecher in the attitude most familiar to his friends—that of repose. He stands erect, with his arms hanging straight down at his sides. He wears over his usual coat of broadcloth this long overcoat with the military cap, and in his left hand he lightly holds the familiar slouch hat.

—Rev. D. E. Miller, of Rochester, N. H., preached at St. John's Church, Dover, on the 14th inst., very much to the gratification of the congregation.

—Dr. David H. Moore, ex-chancellor of the University of Denver, has accepted the chair of political economy in the University of Colorado. His address until Sept. 1 will be Denver; then Boulder, Colo.

—Rev. W. H. H. Pillsbury, D. D., pastor of the First M. E. Church, Okauchee, Iowa, has been elected to the presidency of Central Nebraska College in Central City, Nebraska.

—The Kent's Hill Breeze contains the Baccalaureate sermon of President Smith. It is a notable sermon, and we should have been glad of it for the series which we recently published.

—Professor T. B. Lindsay, of Boston University, is spending some weeks at Oswego, N. Y. Teachers of Latin will be glad to learn that he has two new text-books nearly ready for the printer.

—Rev. L. Morgan Wood, M. A., pastor of Pleasant St. M. E. Church, Salem, N. H., has been called to the chair of Greek language and literature in Germantown Female College, located at Germantown, Ohio, forty miles from Cincinnati.

—The able address of Hon. H. W. Blair, on "The Common School Bill," delivered before the American Institute of Instruction, is printed in full in the *Mail and Express* of July 13.

—Dr. F. J. Wagner, president of Centenary Biblical Institute, Baltimore, has been in Boston a few days in the interest of the Institute. The trustees of the institution have raised the grade of the school to collegiate, to meet the growing wants of the colored young men and women of the South. Sixteen young men are now connected with the institution preparing for the ministry, and a large number of teachers.

BRIEFLETS.

Be a child as long as you can. Be cheerful, be hopeful, be trustful. Enjoy the innocent pleasures of life; sleep off the worries of every day, as a child does. There is nothing undignified about being youthful. Christ makes the child-like spirit the condition of entrance into heaven.

In Takoma, Washington Territory, there are seven Methodist churches, and property worth about \$30,000.

There will be a Young People's Convention at Cottage City under the auspices of the Epworth League, Aug. 19 and 20, with an unusually interesting programme of addresses, etc. We hope that all our League will be generally represented. We shall publish the full programme next week.

In the apparently authoritative statement that in Boston and suburbs there are thirty congregational churches without pastors, we have a suggestive hint of the practical value of our itinerant system.

Virtue is like that little flower in the tropics which blossoms only when the wind blows. All lofty, steadfast characters are wind flowers. Over them have stormed Euroclydon and the whirlwind. The still air of conventional repose never developed a true saint. Innocence may flower in a life all sunshine and peace, but virtue must taste the storm.

Man is like marble. He may forever stand in the block, formless, expressionless, but serene with the smooth calm of untried experience; or he may be acted upon, shaped, wrought out into beautiful form and character by the disciplinary forces of life. Every trial, every sorrow, every sharp experience is a blow of God's chisel, shaping the ideal man. The more we suffer, the deeper and faster the chisel cuts, the more surely are we approaching the perfect outline of the statue in the block. This is no mere figure of speech; it is a truth as vital as was ever uttered. Suffering is the Divine method of bringing out character.

Other things being equal, the preacher who has lived longest and learned most of the great lessons of life, should be the strongest man in the pulpit—and out of it. To such a man the "dead-line of fifty" is the line where he begins to see life in its proper perspective. From that time on comes the ripe fruit of his experience. Now he knows what is in the heart of man. Now he can touch the whole chord of life, from the tremble of youth to the hoar of old age. All honor and reverence to the white-haired servant of the Lord! In his heart are treasured the secrets of life, and from his lips fall the golden words of wisdom.

A correspondent of the New York Times, who has been looking over the ground in Kansas, comes to the conclusion that "if it were the issue at the polls this fall, it would be settled by at least 100,000 majority." That is what we have been saying for months. The only trouble with the Times figures is in the meagreness of the majority predicted.

Chaplain McCabe's *World Wide Missions*, like everything else that he projects, is reaching great success. If the present rate of increase of the subscription list continues, there will soon be 40,000 subscribers. The article in the July number from the Chaplain's own pen, "Christ at Emmaus," is so characteristic that we shall reproduce it in our columns.

We were privileged to look in upon the sessions of the Connecticut Valley Sunday-school and Chautauqua Assembly at Laurel Park, on Saturday. The meetings this year have been well attended, and there is an expression of enthusiastic appreciation of the work done in direct instruction and lectures. The managers are to be congratulated on the successful expansion and outgrowth of this Assembly. Very appreciative words were spoken by Rev. O. S. Baker, of St. Paul, and also of the lecture of Dr. J. H. Mansfield on "Palestine and its Holy Places."

The writer was much delighted and profited, last Sabbath morning, in attendance upon the services at the Union Square Church, Somerville, Rev. George Skene, pastor. For the summer months, there was a large audience in this spacious and beautiful structure. A chorus choir sang in the spirit of true devotion. Indeed, the entire preliminary services were especially fitting and uplifting. In prayer, particularly, the pastor poured out his soul in supplication for the tempted, the distressed, and the sinned, in a way that showed a sympathetic familiarity with the condition of his people; and in this he prayed helpfully and comfortingly for all. The text was the well known third verse of Jude, in which exhortation is made to earnestly con-

tend for the faith which was once delivered, for all, to the saints. The preacher forcibly called attention to the fact that the expressive words, "for all," were found only in the new version. We were never partial to the Epistle of Jude, never selected a text from it, and do not remember that we ever heard a sermon based upon any part of it. This preacher, however, made excellent and impressive use of it. The completeness and unchangeableness of revelation, with the fundamental truths included, was the subject, and it was presented with great clearness and power. The confidence of the preacher's faith in the verities of the Scriptures was imparted with impressive uncton and eloquent utterance. We are not surprised that this old and strong church is so enthusiastic in the work of their pastor. A large element of young people was noticeable. Of the many churches visited, none has seemed more homelike and enjoyable.

The *Christian Standard* surely makes a reputation for frank utterance in this paragraph:—

"Some who are otherwise wonderfully saved (or think they are) have not yet been saved into ordinary good manners, common courtesy, and kind consideration for the opinions and feelings of other people. The Holy Ghost, on no occasion, ever leads anybody to be anything else than a perfect gentleman or a perfect lady. We may attribute our bluster and braggadocio to the Holy Ghost, but He will surely disown it."

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
Boston, People's Church.—On Sunday, July 7, seven were received in full and one was baptized, and July 14 one was received on probation. So many of the other churches in the vicinity are closed, the congregations are unusually large. Rev. R. L. Greene, D. D., pastor.

North Boston District.
Park Avenue, Somerville.—On Sunday, July 7, the pastor, Rev. H. Matthews, received on probation three; from probation into full connection, one; and six by letter.

Rockbottom.—The pastor, Rev. J. A. Day, and family will spend the last week in July and all of August on the Sterling Camp-ground. On two of these Sabbaths the church will be closed by vote of the official members.

Lynn District.
East Boston, Bethel.—In a population of 40,000, and with churches of every denomination to meet the religious, spiritual and moral demands, this is the only church having an afternoon service. Rev. L. B. Bates, D. D., pastor.

Reading.—Rev. F. N. Upham has been preaching on the outskirts of the town on Sabbath afternoons. As a result, he has gathered a number into his congregation and Sabbath-school.

Beverly.—Rev. L. D. Bragg is doing an excellent work on the finances, which was sadly needed. He has consolidated the various debts by negotiating a mortgage note, at an expense of \$15, to the amount of \$6,000 at 5 per cent. When it is considered that heretofore some of this debt has been paying 6 per cent, and an average of taxes 7 per cent, this is a great gain. Rev. L. O. Sherburne, of St. Albans, Vt., is visiting Bro. Bragg for a few weeks.

Middleton.—Rev. Henry Pierce, the pastor, is pushing the work with vigor and enthusiasm. He is holding meetings at the paper mill and box factory. Bro. Currier, a leading layman who was injured by a runaway horse, is recovering.

Topsheld.—Rev. Theodore Haven, son of Bishop E. O. Haven, is doing a good work. The people are united and the congregations are large. The parsonage has been nicely fitted up for the pastor and his mother.

Tapleville.—The pastor, Rev. J. H. Thompson, is busy raising \$3,000 for repairs which are much needed. He has already booked \$1,620. The repairs will consist of remodeling the vestries and tower, and making a new front entrance to the church and vestries. Some frescoing and re-carpeting will also be done.

The North Boston District of the Woman's Home Missionary Society held its quarterly meeting with the Park Avenue auxiliary, Somerville, on Thursday, July 11, in the afternoon and evening. Mrs. Lawrence, of Flint St. Church, conducted the devotional exercises in the afternoon. Mrs. Dr. Kingman presided and Mrs. Lawrence was secretary. An address of welcome was given by Mrs. Shaw, of Park Avenue Church, and Miss Downs, of Grace Church, Cambridgeport, made a very appropriate reply.

Encouraging reports of the different auxiliaries were presented. Mrs. Clark, of East Boston, spoke very interestingly on her work at the "Immigrants' Home." Mrs. May, of West Medford, gave an address on her work among the Italians of the North End, Boston. After a few remarks from the pastor, Rev. H. Matthews, the meeting adjourned.

After a basket lunch, the meeting was convened again at 7:30 p. m. The pastor conducted the devotional exercises and presided. An able paper on "Alaska and its Immediate Needs," written by Miss Minnie Brackett, of Springfield, was read by Mrs. Shaw, of Park Avenue Church. An able paper was then read by Mrs. Rev. W. E. Dwight, of Melrose, on "The Indians." This paper was full of interesting facts and incidents which Mrs. Dwight had witnessed, and breathed throughout a fine Christian spirit towards those much-abused and much-wronged people. It is hoped that Mrs. Dwight will have the opportunity of reading this paper before all the auxiliaries of the W. H. M. S. throughout the Conference.

After an earnest appeal by Mrs. Clark in behalf of the Immigrants' Home in East Boston, this interesting and profitable meeting closed.

H. MATTHEWS.

Rev. Dr. Daniel Steele becomes associate editor of *Divine Life*, succeeding the late Asa Mahan, who occupied the position so long and acceptably.

N. E. SOUTHERN CONFERENCE.

Providence District.

"A grand day full of power," is the testimony of Pastor Follansbee concerning Sunday, July 14, at *Glendale*. Twenty-eight members were reported at G. in the last Year Book. With this membership the record of the day's work is certainly inspiring: seven baptized, five received on probation, and three into full membership. So may it be with all the churches!

At *Cranston Print Works* the pastor baptized three infants and administered the Lord's Supper. The largest congregation since Conference welcomed him. The Sunday-school, superintended by Bro. Clark Perry, is constantly increasing in numbers. On the whole, the outlook for Cranston Print Works Methodist Episcopal Church is encouraging.

Drunkenness on the streets of Providence has increased since the prohibitory amendment was voted out of the constitution.

The good degree of prosperity which visited *North Eason* under the efficient pastorate of Rev. L. B. Coddling, still continues under the labors of his successor, Rev. F. C. Baker. Sister Mary Randall, an honored member of this church, bordering on fourscore years of age, who is found almost every Sabbath in her pew at church, has lately presented the society with an elegant new communion service of five pieces, in memory of her deceased husband, the late Joel Randall. On Sunday, July 14, the pastor baptized one person by immersion, and in the evening service one other made a start for heaven. Rev. Hefin S. Smith, a supernumerary member of the Conference, resides here, and occasionally preaches for the pastor, always to the pleasure and profit of the people.

New Bedford District.

Rev. Walter Ela, the presiding elder of this district, has completed his first quarterly visitation of the churches. Seventy different preaching places have been visited. That is a very large number of churches for a single district, giving the presiding elder an amount of work greater than any man ought to do if these churches are all to be visited every quarter. The work on the district is going on harmoniously, conversions having occurred in quite a number of the churches. The new presiding elder manifests much interest in every department of the work, and is tolling hard to promote the same.

At *Chilmark* Rev. C. T. Hatch is receiving the hearty co-operation of his people. As soon as the rush and hurry of the season is over, it is expected that more favorable conditions will secure larger apparent results.

Good congregations attend the preaching services at *North Tisbury* under the pastorate of Rev. J. A. Wood. The audiences at this season of the year are somewhat affected by the fact that the men in large numbers are engaged in fishing at some distance from their homes, and in many cases have taken their families to houses nearer their fishing grounds. Bro. Ela recently baptized the infant daughter of the pastor.

The quarterly conference at *Nantucket* was preceded by a delightful love-feast. Several persons have recently been converted. Rev. S. M. Beal, the pastor, is greatly enjoying his pastorate and the charms of this beautiful island home, and the people seem to be equally well satisfied.

Rev. B. M. Wilson, of *Wood's Holl*, received five probationers into full membership the first Sunday in July. Business is very dull here just at present, but the church and pastor are hopeful.

The church at *Falmouth* have their pastor, Rev. H. C. Scripps, with them again after his absence of a few weeks' visit in the West. Undoubtedly he is all the better prepared for the work of God by reason of this much-needed rest.

Rev. J. B. Washburn, who has been ill for a short time, has improved to such an extent as to be able again to resume his pastoral and pulpit duties. A good work has been wrought here during the present pastorate.

At *West Falmouth* the presiding elder preached, administered the sacrament of the Lord's Supper, baptized two persons, and held the quarterly conference on the evening of July 1. Two have recently joined the church. The pastor, Rev. Fred L. Rounds, is giving careful attention to his charge and is full of hope for a good work in the salvation of souls.

Rev. J. H. Buckley is enjoying his work at *Catawmet*. There are many summer visitors in this community, and the charge here is an important one.

Quite a number of families are already on the camp-ground at *Yarmouth*. Arrangements are being perfected for a grand picnic, August 1. The camp-meeting will begin August 5. Several distinguished preachers outside of the Conference will preach, though the most of the preaching and other work of the meeting will be done by the pastors within the limits of the New Bedford District. No effort will be spared to make the meeting one of unusual profit and power, which we hope will be appreciated in an increased attendance upon these delightful services. This is our district meeting, and as such should receive the hearty support of the district.

Bryantville.—The pastor, Rev. F. H. Ellis, was surprised by his people the other evening. Good things were brought, such as a barrel of flour, sugar and other provisions, and a small purse of money. A pleasant evening was spent in song and social intercourse. The charge seems to be improving in spiritual matters.

A union assembly of people interested in Sunday-schools was held in Beulah Grove on July 11, presided over by Capt. Franklin Howland. The principal speakers and subjects were as follows:

Lowes: Rev. L. B. Bates, of East Boston, "Three Hundred Miles in the Holy Land." Rev. C. H. Spalding, of Boston, "The Boy of the Republic—How to Reach Him, What to Make of Him." Rev. Smith Baker, of Lowell, "How to Teach the Lesson."

Norwich District.

Thompsonville.—The funeral of Mrs. Ann Cooper occurred in this church, July 5. She was in her eighty-first year, and spent nearly half her life in this place. She was born in Nottingham, England, October 8, 1808, and died in New York City at the residence of her daughter, Madame Griswold, June 30, 1889. In early life she united with the Baptist church in her native place, but on coming to Thompsonville with her family in 1849, she joined the Methodist church, and in November, 1850, Rev. John Howson received her and her husband into full membership. Since that time she has been a prominent member and active supporter of this church. Of her personal piety and sweet spirit those who knew her best declare that too much cannot be said. She was one of those rare persons who find it a pleasure to heed the Master's example and visit the sick, Sunshine and helplessness attended her visitations. The influence of her life at home was as potent. All her children living are members of the Methodist Church, and some are especially prominent in the local churches where they reside. James Cooper, her husband, and six out of twelve children, survive her. Mr. Cooper is a retired needle manufacturer who has been successful in business. The family all inherit qualities which have made them likewise successful. Charles Cooper is a manufacturer of needles and machinery for knitting under Bennington, Vermont. George Cooper is an inventor of such machinery, and is connected with Charles in the manufacture. Eli T. Fay, Phoebe's husband, is also in business at the same place, and manufactures underwear and knitting machines. Mrs. Kate A. Griswold, a daughter, better known as Madame Griswold, resides in New York City, and is extensively engaged in the manufacture and sale of her patent corsets and skirt supports. Mrs. Elizabeth Clark resides with her children in New York City, as does also Mrs. Annie Farwell. Mr. Ann Cooper's eldest brother, Charles Glover, resides in England, and George Glover lives in Windsor Locks, Conn.

Rev. J. D. King, a former pastor, in a letter to the family, says of her: "I esteemed your mother as one of the truest and purest spirits that walked the face of this green earth. The hospitality of her home, and her kindness and sympathy in the hour of bitter trial, the simplicity and fervor of her piety, and the warmth of her affection, have been to me a permanent and positive blessing ever since I knew her. A handsome memorial window to Jesus and Ann

of them being by Brother T. C. Schutt, of Barre, and the other by Mrs. George O. Howe, of Watford, the wife of our pastor at that point. Brother Schutt wrote on "What I would do if I were a Minister," and Sister Howe upon "The Part of a Minister's Wife in Parish Work."

The preaching was characterized by those who heard it as being "excellent," "superb," and "unusually good." On Tuesday night Brother O. M. Boutwell, of West Randolph, preached from John 13: 1, and the following evening Brother F. W. Hamblin, of Williamstown, discoursed from Gen. 1: 3. The brethren generally pronounced it a good meeting; and Pastor Hough was enthusiastic over the results so far as his people were concerned.

When the Preachers' Meeting was at Northfield last winter, Pastor Hough had printed at the top of the program the words: "Northfield expects every man to do his duty." It was, therefore, a natural thing that, when he did not put in an appearance at the Montpelier meeting to fill the part assigned him, the brethren who were there should send him a telegram, "Montpelier expects every man to do his duty."

RETLAW.

Springfield District.
At Mechanicsville, occasioned by the recent death of Capt. P. E. Chase, a measure of uncertainty prevails in relation to our church movements. The large business which had been built up by the energy and skill of Bro. Chase will probably change hands, and may in such case go to Rutland. Such a result would lead to great damage upon Mechanicsville, and would seriously involve the churches. Still, Pastor Currier and the brethren constituting the board are courageous, and are planning for aggressive movements. Bro. C. has received a cordial welcome from his people, and is both loved and trusted by them.

A recent visit to Ludlow and Proctorville reveals the fact that under the faithful labors of the pastors serving these charges, steady progress is being made. A few conversions are occurring and additions are being made to the membership of the churches.

At South Reading the heart of Pastor R. C. Vail has been gladdened by a visit from his brother, S. C. Vail, who occupied the pulpit over a Sabbath, generally to the satisfaction of the congregation. The very elect lady, Mrs. S. M. Robinson, now venerable with years and venerated by all who know her, is back again at her old home to spend the summer months. Her winters are now spent in the homes of her sons and daughters, the last having been passed at Newton Centre, Mass., with her daughter, the wife of Alden Spear, Esq. Mr. and Mrs. Spear were to spend the present week with Mrs. Robinson in the home which she has occupied for about half a century, and where all her family were reared.

A few of the pastors are enjoying a brief respite from their parish duties. Bro. and Sister Wight, of Proctorville, with their daughter and her husband, are at Saratoga for a couple of weeks; Bro. Currier and wife and son, a senior at Wesleyan, are visiting with friends in the central and northern parts of the State; and Bro. E. E. Reynolds has been looking in on a friend at Poughkeepsie, and with Mrs. R. has spent a few days at Silver Lake in the vicinity of Brandon, a most charming resort for persons with weary bodies or with souls diseased. Bro. Chandler, the proprietor of the hotel and of several hundred acres of land, including the lake, is a genial Christian gentleman who takes pleasure in bestowing every useful attention upon his guests.

A report has been received through the local paper of probably the first missionary sermon preached and the first missionary collection taken, for the present Conference year. Bro. Tucker, of Wilmington, in this instance has set his brethren a very commendable example—first, in taking hold of this important interest thus early in the year; second, in the ample preparation which, according to the local paper, he must have made; and third, in the success achieved. The pastor informed his congregation that \$60 was the sum appropriated as their proportion of the \$1,200,000, and received pledges to the amount of \$63.66. In addition to this, the ladies of the parish, through the two organizations, the W. H. M. S. and the W. F. M. S., are giving some \$60 for missionary purposes. This makes a grand total of \$123.66 against \$86 two years ago. Let us all try to maintain this standard of excellence!

M.

St. Albans District.
Rev. W. P. Marshall, of North Hero, who was stationed last year at Fletcher, was, on July 3, married to Miss Eva Robinson of that place. Presiding Elder Culver, assisted by Rev. C. Stebbins, performed the ceremony.

The mother of Rev. W. E. Allen died very suddenly at the parsonage in Wolcott on July 4, and her remains were taken to Grand Isle for interment on the 6th inst. Mrs. Allen was one of the elect ladies of the church; her home for many years had been a welcome place for the weary itinerant preacher, and as she was identified with the early history of the church in the place, much valuable historical information and spiritual help were obtained that gave inspiration to many discouraged workers sent to minister to that people.

The services of the Methodist church in Swanton will hereafter be held in "Butterfield Hall," and work on the old church building will be commenced immediately. With an expenditure of about \$1,000, it is hoped that a building in every way suited to the needs of the place will be furnished. The pastor, Rev. E. Snow, is very popular with the people, and also in the adjoining towns of the county is held in high esteem.

The St. Albans Messenger, speaking editorially of the Veterans' Reunion at Missisquoi Park on July 4, says: "The address by Rev. E. Snow, of Swanton, was a scholarly effort on the part, present and future, that crowned the reverend gentleman as a brilliant orator."

The Sheldon camp-ground has been enlarged by clearing away the underbrush and by removing the speakers' stand back about thirty feet. The chapel tent and other cottages will also be removed. This will give more seating room and better facilities within the circle of tents. The boarding-house will be fitted up with new table cutlery and the sleeping rooms furnished with new spring beds. This will make the accommodations for boarders in better shape than any camp-ground in the northern part of the State. A gate fee will be charged this year for teams going on the grounds.

repairs. But through the efforts and self-denial of three or four families who cheerfully gave their time and money, and the enthusiastic spirit of one brother, the Hon. S. R. Fletcher, whose love for the cause is unsurpassed, Methodism now possesses as excellent a church and parsonage, free from debt, as is to be found in any town of the like nature in the county. A very beautiful sacramental service has been presented to the society by J. C. Robinson, a brother 86 years of age, who has been a member of the church sixty-seven years. He is the oldest member of the church, and the oldest man in the town of Holland. May the people be rewarded with a rich spiritual harvest.

Bro. Geo. Wells, pastor at Greensboro, has been obliged, on account of failing health, to go to the sea-coast for a few weeks. His people greatly hope that the remedy will have the desired effect, and that he may return with renewed vigor.

The executive committee of the Camp-meeting Association met last week to complete the arrangements for the coming camp-meeting. A stroll over the grounds revealed the fact that rowdism had been rampant since the last meeting. Seats have been demolished, tents entered and the contents strewn around, lights broken out, as well as various other forms of mischief. A committee was appointed to wait upon the railroad superintendent to advise necessary repairs and alterations, and we understand he promised to comply with their requests. A fence with gates is to be erected at the street entrance to the grounds, and all teams within the enclosure will be under the care and supervision of a person engaged for the purpose. The enclosure is to be lighted by head-lights in the evening. Instead of the usual collections to meet the expenses, single teams that pass through the gate will pay a fee of 5 cents for a day, or 25 cents for the season, and double teams 10 cents a day, or 50 cents for the season. It was voted to hold the camp meeting services from Aug. 14 to Aug. 21 inclusive, which, of course, includes the Sabbath. There has not been a Sunday service in the grove for many years, and in order to prevent persons organizing excursions or making it a suitable day for picnics, etc., the committee unanimously resolved that the gates shall be closed on the Sabbath and no person shall enter without first procuring a ticket; these tickets to be placed in the hands of the several pastors on the district, who will furnish them to all who apply in person. The people of Lyndon Corner occupy the boarding-house this year, having bid \$50 for the privilege. Probably some of the interests of the church will be represented during the week by prominent speakers, but these and other pending arrangements will be announced in a future issue.

Island Pond sends a list of the names of 39 persons who have signed the Missionary Chart, pledging themselves to pay at least five cents per week to the cause of missions.

Good reports of the progress of the work of God come from every part of the district. The indications are that St. Johnsbury District will contribute its share of the increase necessary to reach a million conversions this year. Albany, which stands at the head in the Minutes, is prepared to lead off. Rev. J. McDonald is enjoying his third year with this excellent people, and success is attending his labors. He has a full congregation and one of the largest and best Sunday-schools in the county. The Y. P. C. O. organized a few weeks ago, and is growing in numbers and interest. The League was favored last week with a visit from Miss Clara Vance, the preceptress of our Seminary at Montpelier, who is visiting her parents in this place, and she conducted a profitable social meeting. Rev. E. A. Bishop, M. A., of the Seminary, spoke in the church last Sabbath morning to a large and attentive audience. Some of our young people expect to attend his excellent school this fall.

The pastor at Canaan writes that there is a steady increase of attendance at Sunday-schools and churches at all three points on the charge, with signs of a revival of God's work. A new Sabbath-school has been organized at South Canaan, with an average attendance of fifty.

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The apporportionments for the various charges on the district have been forwarded to the preachers, and it is desired by the committee that the full amount be raised. An early presentation of these claims, which are as equitable as the judgment of the committee could determine, will, it is believed, meet with a hearty response by the people.

The young people connected with the Epworth League in the church at St. Albans have undertaken to furnish a room in the new Hospital just opened to the public. About \$100 will be expended in this worthy endeavor. Why would it not be a bright idea for the various "Leagues" in the Conference to furnish a room in the Methodist Hospital in Brooklyn? Who moves first in this matter?

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At Highgate there is still prosperity. The society is now engaged in remodeling, repainting, and otherwise beautifying the church.

A disgusting triangular controversy has for several weeks been carried on by the Rutland Herald, the St. Albans Messenger, and the Vermont Sentry, over the violation of the prohibitory law in St. Albans regarding the sale of liquor. Many hard names have been called, and much vaunted knowledge concerning the sale of liquor spread before an indignant public who are waiting for some action as the result of this newspaper war. In the meantime liquor is still plentifully obtained, and the law evaded by vendors who should serve a term or two in the work-house.

In the HERALD of July 3, an item from Grand Isle and South Hero charge contained the following sentence: "The attendance at the first prayer-meeting of the year was thirteen, a larger number than usual," etc. This statement applied only to South Hero. As it was inserted, unintentional injustice was done the whole charge and its former pastor, and it is but right that this explanation should be made. We are glad to note, however, that the charge bears indications of thrift. An effort is being made at South Hero to raise funds to replenish the Sunday-school library, which is sadly depleted. An Epworth League has been organized at the same place, where a young people's meeting was started a short time ago.

Both towns united in an ice cream festival on the 19th inst., to raise money to clear a small indebtedness in the current expenses.

NEW HAMPSHIRE CONFERENCE.

Clarendon District.
West Windge reports four received from probation, two by letter from another denomination, one adult and three infant baptisms, since Conference.

A new business block known as the Cotton Block is being erected in Nashua on the old site of the Chestnut Street M. E. Church.

Dover District.
On communion Sunday at Greenland, Bro. Howard received one by letter, one into full connection, baptized three, and four joined on probation. The next Sabbath evening three new ones rose for prayers.

There is prosperity in every way at East Rochester. The pastor's salary has been increased \$275. It is all pledged, and some to spare. On Children's Day there were crowded congregations, and the concert by the children in the evening was a great success. The collection was good. Bro. W. A. Wood did an excellent work for the church last year.

There is a great demand for cottages at Heding Camp-ground this summer. Nearly every one on the ground is to be occupied by the owners, or is rented for the season. The restaurant and store, in charge of Mr. E. Fox, is open. Meals are served, and bread, pastry and groceries furnished. The visitors this summer will find seven or eight new cottages. The programme for the summer is believed to be an excellent one. The work opens August 2.

Rev. L. Morgan Wood, M. A., pastor of the Pleasant St. Church, Salem, is making an extended tour through the West. He will be absent till the latter part of August, during which time his pulpit will be supplied by Rev. Thos. Tyrie, of Garden St. Church, Lawrence; Rev. Dr. I. H. McConnell, of Haverhill St., same city; and Rev. C. H. Loet, of the First Church, Salem.

At Newmarket, Rev. Fred E. White preached on the 14th inst. a sermon to the young people on "The Habit and Result of Thinking," that was highly commended.

The trustees of the M. E. Church in Lisbon have sold the old parsonage, which was much in need of repairs, and bought another on Main Street. The house is nearly new, and is very well arranged and conveniently located for the preacher's home. About \$100 worth of furniture has been added to what was in the old parsonage, so that now Lisbon Church has a house and furnishings in keeping with the sister churches in northern New Hampshire. The preacher's claim at the first quarterly conference was increased to \$1,000. Y. P. C. L. gave a very fine musical entertainment in the vestry, July 8. The

Girls' Mission Band have purchased a piano and placed it in the vestry for the use of the society.

Rev. O. S. Dunforth spent Sunday, July 7, at Ellsworth with Rev. O. W. Bryant, who was sent to that place last July by Presiding Elder Norris. He (Continued on Page 8.)

Church Register.

HERALD CALENDAR.
New England Chautauque S. S. Assembly at Lakeview, South Framingham, Mass., July 16-26.

Winnepesaukee Lake Chautauque Assembly, at Weirs, N. H. (continuing for ten days), begins July 16.
Winnepesaukee Camp-meeting, Connecticut Valley Sunday-school and Chautauque Assembly, July 17-29.
Heronville Camp-meeting, Heding Academics—Summer School, July 22-29.
Chautauque Ass'n., Aug. 19-24.

Yarmouth Camp-meeting, Deacons' Convention, at Ocean Grove, N. J., Aug. 8-12.
Richmond Camp-meeting, in charge of Mrs. Van Cott, Middlebury, N. H., Camp-meeting, Aug. 12-16.
Hoskings Camp-meeting, Framingham Camp-meeting, Aug. 12-16.
Winnepesaukee Camp-meeting, Aug. 12-16.
Edgewood Grove meeting, Marlow, N. H., Aug. 12-16.
Hamilton Camp-meeting, Aug. 12-16.
Empire Grove Camp-meeting, East Poland, Aug. 12-16.
Carlo's Camp-meeting, Richmond, regular Camp-meeting, Aug. 12-16.
Amherst Association of Chautauque Camp-meeting, Aug. 12-16, inclusive.
Rockland Dist. Camp-meeting, at Northboro', Aug. 12-16.

Storing Camp-meeting, Marlow's Vineyard Camp-meeting, Woman's Christian Temperance Union Convention, Williamstown, Aug. 20-24.
Chautauque Camp-meeting, Foxcroft Camp-meeting, Northport Camp-meeting, Heding Camp-meeting, E. Epping, Laurel Park (Northampton) Camp-meeting, Aug. 26-31.
East Livermore Camp-meeting begins Aug. 26.
East Machias Camp-meeting, Aug. 26-31.
Groveton (White Mountain) Camp-meeting, North Andover Camp-meeting, Sept. 2-7.
Strong (formerly Freeman) Camp-meeting begins Sept. 9.

ORCHARD BEACH MEETINGS FOR 1889:—Holliston Meeting and Bible Study, July 27-Aug. 5.
Fellowship of Christian Holiness, Portland District Meeting, Aug. 19-24.

POST-OFFICE ADDRESS.
Rev. Daniel Richards, 9 Loring St., Somerville, Mass., Congregational House, Room 4, Boston, Mass.

ACKNOWLEDGMENT.
MALLARD SEMINARY KINSLEY, ALA., REV. C. J. HAMMITT, PRESIDENT.—Rev. Geo. M. Hamblin, financial agent, reports the following contributions:

Building Fund—Franklin Falls M. E. Church, N. H. Conference, \$41; Eliza and Sophie Taylor, So. Yarmouth, Mass., \$40; South Yarmouth M. E. Church, \$40; Eliza Taylor, South Yarmouth, \$5; West Dennis M. E. Church, \$12.40; Chatham M. E. Church, \$11. Mrs. Hamblin reports the following from Churches of King's Daughters: Willing Work of Christa Falmouth, \$5; Loyal Ten Circle, Sandwich, \$10.50; Millville Circle, Millville, \$4.50; In His Name Circle, New Bedford, \$4.50; Woods' Hill Circle, Woods' Hill, \$2. Total, \$113.25.

Toligent Students Fund—Chesterfield Ten Circle, Melrose, Mass., \$20; Innamuch Circle, Chesterfield, \$5; Golden Rule Circle, Colburn, \$50. Total, \$116.60. Grand total, \$126.85.

We are very grateful for these favors; they help us a great deal. The new building will be completed by October.

LEWISTON DISTRICT.—The District Stewards of Lewiston District will meet at Park Street Church, on East Poland Camp-ground, Tuesday, Aug. 20, at 1 p. m. Let all the Stewards try to be present. E. T. ADAMS, P. E.

W. F. M. S.—The Bromfield St. Church Auxiliary of W. F. M. S. Society will hold its annual meeting, Sunday evening, July 28. Interesting addresses are expected. All are cordially invited. E. S. DAVIS.

ANNUAL SUNDAY-SCHOOL DAY AT YARMOUTH.—The annual Sunday-school day on the Yarmouth camp-ground will be on Friday, Aug. 2, in the morning there will be an interesting programme, consisting of music, instrumental and vocal recitations and readings; in the afternoon, music, and an address from some eminent speaker from abroad; in the evening, a grand illumination of grounds and cottages, also music and addresses. A good band will be in attendance day and evening.

Boston District Apportionments.
NOTE.—M. indicates Mission; P. E., Presiding Elder; B., Bishop; P. A., Preacher; AM, Ch. Ex.; Church Extension; N. E., New England Education Society; and F. A., Freedmen's A. S.

APPOINTMENTS.	M.	P. E.	B.	P. A.	AM	Ch. Ex.	F. A.
Boston:							
Alston,	\$27	\$30	\$15	\$25	\$10	\$7	\$20
Appleton Ch.,	5	5	12	15	5	5	5
Bromfield St.,	50	100	60	80	22	25	15
City Point,	76	28	12	29	7	5	15
Dorchester Ch.,	25	64	35	45	17	12	35
St. John's,	400	120	50	61	24	17	35
Edgemoor,	10	20	10	15	10	10	15
Parkman St.,	67	20	11	14	6	15	45
Highlands,	250	74	40	44	20	15	45
Jamaica Plain,	102	37	20	26	10	7	25
Central Church,	100	20	10	15	10	10	15
People's Church,	100	70	60	70	28	22	60
Revere St.,	20	5	5	5	2	2	5
Roslindale,	150	26	20	27	10	8	25
West Village,	45	15	12	15	5	5	15
Swettish, Mass.,	70	12	10	12	7	5	15
Temple St.,	400	100	50	67	25	18	45
Tremont St.,	600	200	45	65	29	21	60
West Village,	45	15	12	15	5	5	15
West Roxbury,	5	4	5	5	5	5	5
Winthrop St.,	300	100	50	67	25	18	45
Ashland,	48	25	10	15	5	5	10
Centre,	150	30	15	15	5	5	10
Brookline,	40	10	10	15	5	5	10
Charlton City,	30	18	10	15	5	5	10
Cherry Valley & Letch.,	49	18	10	15	5	5	10
Edgemoor,	100	20	10	15	5	5	10
Delham,	68	20	10	15	5	5	10
E. Douglas,	88	20	10	15	5	5	10
Franklin,	68	10	10	15	5	5	10
Hillsideville,	120	20	10	15	5	5	10
Holliston,	100	37	10	15	5	5	10
Hopkinton,	74	27	10	15	5	5	10
Hyde Park,	250	60	25	37	21	15	45
Matapan,	20	15	5	5	5	5	5
Millbury,	100	15	10	15	5	5	10
Millbury,	100	15	10	15	5	5	10
Natick,	180	40	10	15	5	5	10
N. Grafton,	40	5	5	10	5	5	5
North Andover,	200	40	10	15	5	5	10
N. Falmouth,	45	20	7	10	5	5	10
Up.,	100	30	10	15	5	5	10
Up.,	100	30	10	15	5	5	10
Newtown,	200	30	10	15	5	5	10
Oxford,	68	20	10	15	5	5	10
Saxtonville,	81	30	10	15	5	5	10
Shrewsbury,	88	20	10	15	5	5	10
Southbridge,	120	20	10	15	5	5	10
S. Framingham,	28	20	10	15	5	5	10
S. Walpole,	54	20	10	15	5	5	10
Spencer,	125	44	10	15	5	5	10
Uxbridge,	80	20	10	15	5	5	10
Walpole,	38	16	10	15	5	5	10
Webster,	240	68	25	41	11	8	25
Worcester,	120	20	10	15	5	5	10
W. Medway,	22	6	5	10	5	5	5
W. Quincy,	101	32	10	15	5	5	10
Whitinsville,	150	34	10	15	5	5	10
Wollaston,	36	10	5	5	5	5	5
Worcester:							
Corral St.,	133	36	10	15	5	5	10
Grace Ch.,	245	64	20	31	15	10	35
Laurel St.,	92	24	10	15	5	5	10
Trinity,	200	125	40	55	11	8	25
Web Sq.,	186	38	10	15	5	5	10
Swe. M. Ist. Ch.,	104	18	10	15	5	5	10
St. Paul's,	45	10	5	10	5	5	5
Norwood,	5	4	5	5	5	5	5

It is hoped that the pastors present these benevolent collections to their people at the earliest favorable time, and secure, if possible, the full amount assessed.

By order of the District Stewards' Meeting, held May 26, 1889.

GEO. E. HAYDEN,
GEO. E. KELLEY,
GEO. E. KELLEY,
GEO. E. KELLEY.

Com.

Money Letters from July 13 to July 20.
H. A. Buchtel, L. L. Beman, M. A. Butler, R. L. Bruce, J. Braun.
C. C. Cobb, C. J. Chase, E. J. Collett, G. B. Chadwick, S. M. Coffey, H. L. Chapin.
J. C. Cowan.
C. N. Hinchey, G. H. Hamilton.
H. J. Jones.
J. J. Keith, E. A. Lyon.
W. W. Nichols.
J. W. Patterson.
J. W. Smith, R. Stephens, S. L. Snell.
A. C. Trafton, J. Tilling.
Mrs. K. S. Vining.
A. Worthy, J. M. Williams, S. Whitehead, L. M. Whitney, N. T. Whitaker.

IMPORTANT.
When visiting New York City, take Baggage Express and Carriage Hire, and stop at the Grand Union Hotel, opposite the Grand Central Depot. 400 Handsomely Furnished Rooms at \$1 and upwards per day. Elevators, and all Modern Conveniences.
Restaurants supplied with the best. Horse cars, stages and elevated railroads at all depots. You cannot get better for less money at the Grand Union Hotel than at any other first-class hotel in the city.

Marriages.

(Marriage notices over a month old not inserted.)
HARRIS—O'BRIEN.—At the Park Avenue parsonage in Somerville, July 7, by Rev. H. Matthews, Richard I. Harris and Sarah M. O'Brien, both of S.

The Family.

THE ART OF LIVING NEAR TO GOD.

BY REV. ALFRED J. HUGHES.

We must not lose in these brave days progress, in a thousand ways, The sight of manhood's splendid goal, The vision of the soul, The cherishing of our culture broad, The art of living near to God.

Like Aaron's rod without the bloom, The rose without the sweet perfume, A summer without song or flower, An uncrowned king, bereft of power, Is he, who, knowing all beside, Knows not our God as Friend and Guide.

Let Learning flourish more and more, And Science all her realms explore, Art emulate the rainbow's rim, And poets sing like seraphim, We must reverse, while we applaud, The art of living near to God.

That art has purified the State And made the nation truly great, To sculpture finer lines revealed, To music deeper tones unveiled, Made luminous with heavenly rays Our noblest thought, and opened ways To heights the nation's feet have trod— This art of living near to God.

Montpelier, Vt.

AS JACOB SERVED FOR RACHEL.

"Was the love that lightened service?" The old, old story sweet, That yearning lips and waiting hearts In melody repeat, As Jacob served for Rachel Beneath the Syrian sky, Like golden sands that swiftly drop, The golden years went by.

Chill fell the dew upon him, Flare shone the glory on him, But what was cold or heat to him, Till that dear wife was won! The angels whispered in his ear, "Be patient and be strong," And the thought of her he waited for Was ever like a song.

Sweet Rachel, with the secret To hold a brave man's heart, To keep him through the changeless years, Thine own was the reward, That in age and exile, The death-damp on his face, Thy name to the dark valley lent Its own peculiar grace.

And "There I buried Rachel," He said of that lone spot, In Ephraim, near to Bethlehem, Where the wife he loved was not, For God had taken from him The brightness of his eyes, And the heaven above thereonward kept In love his very best.

Of the love that lightens service, Dear God, how much we see, When the father treads the living day For the children at his knee; When all night long the mother wakes, Nor dreams the vigil hard, The rose of health on the sick one's cheek Her happy heart's reward.

Of the love that lightens service The fisherman can tell, When he waits the dear ones eat, When the bitter surges swell, And the farmer in the furrow, The merchant in the mart, Count little worth the weary toil For the treasures of their heart.

And, reverently we say it, Dear Lord, on bended knee, For the love that lightens service most The pattern is with Thee. Oh! the love, the love that leaves, That bowed our love to bear; The love that stooped upon the cross, And saved the sinner there.

What shall we give? How offer Our small returns, to tell That we have seen the service, And are faint to serve Him well? Take, Lord, our broken spirit, And have them for Thine own; And as the bridegroom wears the bride, Beign Thou, with us, alone.

As Jacob served for Rachel Beneath the Syrian sky, And the golden sands of tolling years Went swiftly slipping by, The thought of her was music To cheer his weary feet; "Was love that lightened service, The old, old story sweet."

—MARGARET E. SANDERS, in *Christian Intelligence*.

THOUGHTS FOR THE THOUGHTFUL.

What we call little things are merely the causes of great things. . . . One single black speck may be the beginning of a gangrene, or a storm, or a revolution. —Axiom.

Ever since I got this thought—and it came to me like an inspiration—I can see more and more its value: that a person is never so hedged up but that he is some one thing he can do; some one way he can turn; some one person he can influence. He is never without any resource. —William Wye Smith.

Our human love, and our heavenly faith, the surest comforts of Christ's Gospel, hang themselves upon suggestions. Jesus never says all. He lets fall the words, that provide no record, into the great deep where common words are lost; He touches the keynote of a truth with a single divine snatching, and leaves its circle of sound to spread; only calling down after it into the years, "He that hath ears to hear, let him hear." It is the secret of inspiration; the difference between the sacred and common study and thinking.—Mrs. A. D. Whitney.

I will not call aloud for death again, I will not pray for succor of my pain; I will be sure!

I will not strive to haste the unborn year, I will not sigh because the far's not near, I will endure!

I will not mourn for what shall never be mine, I will not cry, "My Will, O Lord, not Thine," I will accept!

And though endurance of my cross be long, Yet shall I find acceptance make me strong, And service glad!

—ROSALIE CHILDS, in *Congregationalist*.

A man carrying a valise with money was overtaken by a severe rain storm, which caused him to complain bitterly of the weather. Reaching a forest, a robber layd him and attempted to shoot him, but the rain had dampened the powder, and his gun missed fire. "How wrong was I," said the man, "in not patiently enduring the rain sent by Providence, which saved my life and property." How often we are found murmuring and upbraiding God for what seems to our human minds a great affliction, but which proves to be a great blessing in disguise. Oh, that our trust in God was more complete, and that we could learn to commit our ways unto Him and be willing to say at all times, "Thy will be done." "Though He slay me, yet will I trust in Him." —Selected.

No man can live to himself and yet be himself. As a man faints when he shuts himself into a room, away from the atmosphere that clothes the world, so he faints if he shuts himself into his own life and interests. Just as the value of his land grows, though he may do absolutely nothing to it himself, simply because other people come and settle near him, and make a city about him, so his life grows, though he may not try to cultivate it at all, simply because other people are about

him and with him day by day. There are things that a man can do better in solitude than in society. There are necessities that sometimes drive individuals away from their fellows. There are circumstances that sometimes compel men and women to live destitute of the companionship which makes life rich and deep for others. But though there may be a gain on one side, there is loss on others.

It is a great mistake for those who are in grief or misfortune to shut themselves away either from the fresh air of nature or the fresh air of human companionship. Health is wholeness with nature and with man.

When a man keeps physically to himself in his room, the blood leaves the extremities and surface of his body, and retires upon the vital organs, making him cold without and stagnant and heavy within. But let him go out into the great world of nature, and at once he becomes alive all over, every nerve tingles, every blood-vessel is full, his color comes back, and life is full of interest for him again. So let him shut himself into his own thoughts or work, and the mind grows indifferent to everything else, and soon even to his own work. Life becomes dull and heavy. But let him come out into the great world of man, and at once all his sympathies and interests tingle. He is alive at all points, and the world is a reality to him again. To keep touch with the realities of life is the foundation-stone of wisdom. —Rev. W. H. Lyon.

THE NEW MINISTER'S WIFE.

BY MARY MORRISON.

"WELL, how d'you do, Mis' Bascom? I thought I'd just drop in, on my way home from the circle. Why didn't you go to-day?"

"I declare, Mis' Stone, I felt too tired to stir out o' the house. I've been up for three or four nights with Johnny, and I'm all worn out. Did you have a good meetin'?" I'd like to have been there, seein' it was the annual meetin', but I couldn't."

"Well, you don't know what you've lost, Mis' Bascom. We had an excitin' time. You know we was to elect officers to-day. Well, to begin with, we voted for president; and of course, as has always been our custom, we elected the minister's wife. I tell you, we went for her good and strong. But mercy on us! You'd ought to see her. She just stood right up and said she was much obliged to us for the honor we would do her, but owing to family duties and others combined, she must refuse. Said she had not time to devote to it. Well, I must say I was some surprised, and so was the rest o' 'em."

"I don't know, Mis' Stone, as I blame Mis' Hartwell one mite. She is president of the Missionary Society, secretary of the Ladies' Association, and treasurer of the Benevolent Society. I think she has about all she can attend to. I don't hold to makin' a pack-horse of the minister's wife. I think there is too much expected of her. Good land! I wouldn't be in her shoes for no amount o' money; and it ain't no sign because we've always had a minister's wife for president of the sewin' circle, that we've always got to."

"Well, you can say what you've a mind to, Mis' Bascom. I think she is the most suitable person, and Mis' Hartwell had ought to be taken to it. I think she is going to be rather upliss, and that won't do here in Brownsville, you know as well as I do. She looked a good deal, though her clothes weren't nothin' extra. Her dress was a bottle-green cashmere, and just as plain as plain could be, but somehow it looked genteel, and was becomin'."

"I feel that she's not the right sort of a woman for us, and I shouldn't be surprised if Mr. Hartwell didn't get on very well, just on her account."

"Well, now, Mis' Stone, I don't think we'd better begin by findin' fault with the minister's folks. Perhaps they are just the ones we need here, and I say, give 'em a fair chance. I've always noticed one thing in this world—it's a good deal easier to pull down than it is to build up."

"I don't know as I've really said anything against 'em, and I don't mean to; but I can't help seein' when things don't go to suit me, though I ain't obliged to tell everybody of it. I've only spoken to two or three other women besides you about it. I'll say this: Mr. Hartwell seems very much engaged in his work, and appears like a real good man. What a pity he hasn't got a wife that would be a helpmeet to him instead of a hinderance!"

"Why, Mis' Bascom, what do you think? When we told her about givin' 'em a donation bime-by, she didn't seem at all carried away, and the consequence will be, they won't get so much, you see if they do. It put a damper on me, I know. I'd made up my mind to give five dollars, but now I don't think I shall give more'n two and a half, and that, I believe, I shall hand to Mr. Hartwell. I tell you what, that woman is a stumblin'-block, as it were, in the way of her husband."

"Why, Mis' Stone, you've no right to say so. You don't know anything about how it is, and this donation business you speak of is nothin' more nor less than a regular nuisance. I declare, if I were in Mis' Hartwell's place, I wouldn't have one now. If anybody had anything to give you, wouldn't you rather they would come and give it and then go off home as they'd ought to, and not rowl down half the night with seventy-five or a hundred more folks? You know how it is at our donations. We go to the minister's, and turn the house upside down from garret to cellar, eat all the best of the provisions we carry, daub up the carpets, tucker the minister and his wife all out, and then we go home feelin' we've done a lot of good, when, if the truth was known, I believe we've done more harm than anything else. I made up my mind last year that I'd never go to another; but I shall give something to the minister all the same; and you, Mis' Stone, as well off as you are, hadn't ought to cut down on any one you've always given, just because you don't like Mis' Hartwell and above all. You just wait awhile; perhaps you'll change your mind about her."

"Well, perhaps I shall; I'll let you know if I do. But there, I must go. Come over, you and Mr. Bascom."

"Well, good-night, we'll be over soon. Come again."

Mr. and Mrs. Hartwell had been in Brownsville six months when the annual meeting of the sewing circle occurred. Mr. Hartwell was thoroughly engaged in his work, and had come to this new field of labor filled with enthusiasm, and determined with God's help to do all in his power for the upbuilding of church and people. He was ably seconded by his wife, Mrs. Stone, to the contrary notwithstanding. Mrs. Hartwell was devoted to the interests of her husband and his people, let him go where he would. She was indeed a

helpmeet, and often went beyond her strength in her zeal for doing good. She had, like her husband, come to Brownsville feeling that God had called them there, and that there was much to be done. She had gone to work with characteristic energy, but after a few months began to feel that the people were not in sympathy with her. This troubled her very much, for well she knew that in the end it would interfere with her husband's usefulness; and all she could do was to go on as she had begun, doing with her might what her hands found to do, and trust the results to God.

In time, those who had been inclined to find fault with her began to be aware that though she would not always work in their way, she had a very good way of her own. There changed to be a good deal of sickness among the people not many months after Mr. and Mrs. Hartwell came to Brownsville, and almost the first to be taken ill was Mrs. Stone, with typhoid fever. The poor woman had a very hard time of it, and through it all no one seemed quite as kind as Mrs. Hartwell. She would come in and sit with her, and so far as lay in her power, cheer and encourage the sick woman. She brought her delicacies to tempt the appetite, sent her flowers, and in many ways manifested her interest and sympathy.

In fact, she was untiring in her attentions, and even went so far in her kindness as to take the entire care of her for a few days when the nurse was ill and obliged to leave. It was no easy matter to fill her place, there being so many others sick at the time, so Mrs. Hartwell, seeing the difficulty, offered her services. She seemed an angel of mercy to Mrs. Stone, who grew to love and admire her for her Christian charity.

Mrs. Stone now had ample time for thought, and saw that she had misjudged Mrs. Hartwell. What troubled her more, was the fact that she had helped others to misjudge her also. She knew the best and first thing for her to do, was to rectify this, and resolved to do so as soon as possible. When she grew strong enough to sit up part of the day, Mrs. Hartwell came in to read to her, and would often give her some little items of interesting news. Mrs. Stone enjoyed all this, and, as she said, it went a long way towards helping her get well.

The day came at last when she had the doctor's permission to go out. Her first call was on Mrs. Bascom, her nearest neighbor. Her greeting was this:—

"Well, Mis' Bascom, I've come over just as soon as I was able, to tell you I've changed my mind, as you said perhaps I might."

"Why, Mis' Stone, I don't know what you mean, but I'm real glad to see you. You've been a pretty sick woman and no mistake. Why, one while I didn't know as you'd get well."

"There was a pretty long time I didn't think myself I should, but thanks to God's goodness I have. Don't you remember, Mis' Bascom, how I come in here on my way from the annual meetin' of the sewin' circle, and run on about Mis' Hartwell? And don't you know you told me to wait awhile, I might change my mind? Well, I have, I can tell you. There ain't a better woman alive to-day than she is. Why, she has been an angel of goodness to me all through my sickness, and, best of all, Mis' Bascom, I believe I'm a better Christian for havin' seen how she lives. She has done more for me than she dreams of, bless her soul! How she could overlook all I've said and done, I don't know. She knows how I've been set against her. I tried to tell her I was sorry for it all, but she wouldn't hear a word to it; she just put her arm right round me and said, 'My dear sister, let bygones be bygones.' I tell you, Mis' Bascom, such forgiveness, such charity, is enough to melt the heart of a stone."

Here the poor woman broke down completely, but she soon recovered herself, and went on to say: "I haven't lived as I ought to, but I'm going to try for something better now. I'm afraid I've been more of a professor than a possessor."

"Well, Mis' Stone, I guess you ain't the only one; I don't think of us do just right. I know I don't, any way. I guess you are about as good as the average."

"Now, Mis' Bascom, don't you go to tryin' to make me think too well of myself again. You'd ought to help me see myself as I am. You know I talk too much. I've said unkind things about folks, but I hope I can ever think Mis' Hartwell enough for what she has done for me. I hope God may bless her according to her desert, but I ain't goin' to throw all my obligations on to Him; there is something for me to do. Mr. Hartwell don't seem over and above rich. You know ministers ain't apt to be, thanks to the mean's of folks in general. There it is again! Don't that sound natural? How shall I ever learn to rule my tongue? Well, as I was sayin', I feel that I owe Mis' Hartwell a good deal, and I'm goin' to begin to pay up. I ain't goin' to wait till donation time either, but I shall go to the bank next week and draw out a hundred and fifty dollars and give to her. I hear they've been wantin' a horse; perhaps that will help. I hope, Mis' Bascom, my pocket-book has had new life put into it as well as my heart."

"Well, Mis' Stone, I tell you what, I guess you're in dead earnest. Folks generally are before the pocket-book gets regenerated. I say, joy go with you! There is no doubt you can be a great help to the minister's folks, and in more ways than one, too. I do believe you'll get a blessing yourself. It is sure to come when we try to do good to others."

"Well, Mis' Bascom, I pray I may; I need it. At any rate, I am goin' to try to do more and better work for the Master."

"That's good, Mis' Stone! You don't know how glad I am for you."

"Well, I'm much obliged, Mis' Bascom. Why, it's gettin' late, ain't it, and I am tired. I must go. Do run in."

"Yes, I will, and you come again. Good-by."

ABOUT WOMEN.

—The professional duster has made her entry into the business world of New York.

—There are said to be 30 women butchers in the Jewish quarter of Brooklyn.

—Mrs. Maud Howe Elliot has sold her new novel for a thousand dollars to the *Ladies' Home Journal*, which will bring it out as a serial. The scene of the story is laid in England, and an American girl is the heroine.

—Miss Lois Royce, the young school-teacher who lost both her feet in consequence of her heroic fidelity to her pupils during a blizzard, can now walk on the artificial feet sent to her. She is doing well in her studies at Cornell College, Mount Vernon, Ia., where she is taking a four years' course.

—The woman who contracts to do house-cleaning from top to bottom has become a very useful member of society in New York.

—A law school for women is to be established in New York next fall by Mrs. Emily Kempin, LL. D. The system of teaching will be that of European universities, all the instruction being given in the form of lectures. Mrs. Kempin is a graduate of the University of Zurich, Switzerland.

—General Neal Dow has a daughter in Nashua, N. H., who has not been able to move from her chair for years, but has been an indefatigable student, and has mastered French, German, Spanish, Russian and Greek. She recently performed the feat of repeating a long passage from the Greek Testament, *verbatim*, from memory, a month after she had read it. Miss Dow loses sight of her misfortunes in her love of study.

—Miss Clémenceau, the daughter of the famous French politician and author—"the Minister-maker of France," he is called—was married recently in Paris. The mother of this young woman is an American, but the daughter is wholly French. M. Clémenceau's marriage has been a particularly happy one, which accounts for his interest in everything American.

—Miss Kate Corey, M. D., a graduate of the University of Michigan, has recently been admitted to honorary membership in the Indiana Medical Society; the first time, we believe, this recognition has been extended to a woman. Dr. Corey has been for four years the principal surgeon in charge of a hospital at Foochow, China, and it was stated in the convention, performed almost every surgical operation known.

VACATION REMINDERS.

WHAT shall be the effect upon heart and brain of our summer rest? Shall it be an unbuilding, or an unbuilding, for winter work? In the *Golden Rule* of last week, Rev. O. P. Gifford has a very suggestive article on our "summer service," from which we quote the following helpful paragraphs:—

Vacations men and women must have; but why should they wait for winter work? The summer rest gives a fine chance for self-searching. On the hilltop of leisure study carefully the past pathway of the year's pilgrimage. It lies before you complete in all its curious curves and winding ways. Yonder is the bog where you were mired; there the point of departure from the highway of business, and yet again there are the straws over which you fell and were bruised.

The ocean steamer is carefully examined at the end of every voyage; the train is tested at every large station. Examinations prove the faithfulness of the year's work. Commence with your own soul. Study the result of the past year on your own tastes, habits, ideals, be as faithful to yourself spiritually as the physician is to you physically when you wish to be cured.

Be careful of your reading during the summer. Life is too short to spend the rest-days in wasting your strength over literary nonsense. Do not waste your mental substance in riotous living. Do not lay your head in the lap of sensational novels. You will awaken shorn of your strength.

Be careful of your company. "Evil communications corrupt good manners." There is a mental and spiritual leprosy, as contagious as diseases, as well as the body. Do not deal in the small change of scandal and gossip. Many a Christian's mind, after vacation, looks like a contribution box after an evening offering, with its strange collection of odds and ends.

"To thine own self be true: And it must follow, as the night the day, Thou canst not then be false to any man."

The other day I was called out to town to marry a couple. After the service the new husband slipped into my hand a gold coin wrapped in a bit of paper. Opening the paper to get the coin, I found written on the inside this pledge:—

"In the belief that the kingdom of God cannot be established on earth without a following of Christ in every act of our daily life, I hereby pledge myself to read daily the Sermon on the Mount (Matt. 5-7); to study faithfully its intelligent interpretation, and to live out its precepts so far as in me lies. And I further pledge myself for this purpose to search myself nightly on my knees before God, whether I have in any way transgressed its precepts during the day. And I further pledge myself to do what in me lies to induce others to the same living out of the precepts of Christ, with myself."

This pledge, like Peter's gift by the gate Beautiful, is worth more than silver and gold. He who makes and keeps it as a summer service will come back to the winter work, as the Master came into Galilee, in the power of the Spirit.

BITS OF INFORMATION.

—The smallest screws in the world are made in a watch factory. They are cut from steel wire by a machine, but as the chips fall down from the knife it looks as if the operative was simply cutting up the wire for fun. One thing is certain, no screw can be seen, and yet a screw is made every third operation.

—The gem cat's eye when of first-class quality is now as valuable in market as the diamond. The largest cat's eye in the world arrived at London recently from Ceylon. Its present weight cut is 170 carats, and it is insured for 30,000 rupees. It is now carefully hidden, the gem giving out a wide, warm beam of opalescent light.

—The Swiss watchmakers have invented a watch for the blind. A small peg is set in the middle of each figure. When the hour hand is moving toward a given hour, the peg for that hour drops. The person feels the peg is down, and then counts back to twelve.

—The strongest wood in the United States, according to Prof. Sargent, is that of the nutmeg hickory of the Arkansas region, and the weakest is the West Indian birch. The most elastic is the tamarack, the white or shallick hickory ranking far below.

The least elastic, and the lowest in specific gravity, is the wood of the Texas aurore. The wood having the highest specific gravity, upon which the value as fuel in general depends, is the bluewood of Texas.

—It has been demonstrated in Vacca Valley, Cal., that peach stones will make as good a fire for household purposes as the best of coal. The fruit-growers, instead of throwing the pits away, dispose of the stones at the present time at the rate of \$6 a ton. A sack of the stones will weigh about eighty pounds, and will last as long as an equal number of pounds of coal, and give a greater intensity of heat.

A letter from Mr. H. M. Stanley, read recently before the Royal Geographical Society of London, contained an extremely interesting reference to the arrow-pony used by the natives on the lower Congo. Mr. Stanley says that several of his party, being hit by the arrows of the natives, died almost immediately in great agony. The poison was found to consist of a mixture of red ants, ground to a fine powder, and then cooked in palm-oil. This mixture was smeared on the arrow-head; its poisonous effects are due to the formic acid which is known to exist in the forest ants in red ants. This acid is also found in the stinging-nettle.

DOMESTIC SERVICE.

In the July Forum Jennie Cunningham Croly wisely discusses the vexatious servant-girl problem in American families, and gives the following salutary counsel:—

If the alternative lies between a trained worker at high wages, and a drudge whose ignorance places her more or less at our mercy, and from whom, therefore, we may require such constant and menial services as an expert would not give, and we choose the drudge, what then is our duty in the matter, and in what way can we exhibit best our sense of the obligation which, as favored women, ought to feel toward those less advantageously placed? Simply, we must accept them as our wards, and do the very best we can with

and for them. There is a weighty responsibility and a grand opportunity involved in this for American women, if they will look at the subject from this humanitary point of view. The kinship of the human race has long been recognized among men, why should it not be among women? This girl who comes to you for ten, twelve or fifteen dollars a month, has title to the same inheritance as yourself. She did not come here to serve you; she came inspired by the same motive which induced your father or grandfather to leave his home, namely, to "better" herself. That is a divine impulse implanted in human nature, and to aid it is to forward the eternal designs of God in the world. The little she knows she has to unlearn in your well-ordered home. She has to learn a kind; everything is strange to her; she has to learn the names of things and their uses. But she tries, and is willing. She knows, it is true, hardly anything; and you are paying her more than you feel she is worth. You remember the efficient, orderly service in the house of a friend in Germany; the incessant, cheerfully performed labor, at one-third the cost of the work so inefficiently done by you; the high carnival when a little butler was added as a treat to the German servant's restricted diet; and the lavish use and waste of provisions of all sorts in your own household. You think bitterly that America may be the paradise of servants, but that it is certainly not a paradise for ladies who are housekeepers. Yet you visit a "mission" school, and labor with the children. You spend evenings in a working-girls' club, and teach in one of the classes. You give gladly toward Thanksgiving dinners for waifs and outcasts. But you neglect the daily and hourly opportunity afforded you by the stranger within your gates. It is true that the relation of employer and employee, mistress and maid, is one of business; and we are told that while in matters of benevolence and charity we may give as we choose, in matters of business we must insist on getting the worth of our money. My effort is, however, to show that the question is, for some of us at present, impossible of solution on a business basis, and that we shall succeed better by taking higher and broader ground, by uniting, in short, with the general movement toward lifting mankind and womankind to a higher level, and taking our share of the trouble involved.

The Little Folks.

A SUMMER SCHOOL.

A funny old professor kept a school for little boys, And he'd romp with them in play-time, and he wouldn't mind their noise; While in his little school-room, with its head against the wall, Was a bed of such proportions it was big enough for all.

"It's for tired little pupils," he explained, "for you will find How very wrong indeed it is to force a budding mind; Whenever one grows sleepy and he can't hold up his head, I make him lay his primer down and send him off to bed!"

"And sometimes it will happen on a warm and pleasant day, When the little birds upon the trees go toot-toot-toot-toot, When wide awake and studious it's difficult to keep, One by one they'll get a nodding till the whole class is asleep!"

"Then before they're all in dreamland and their funny scores begin, I close the shutters softly, so the sunlight can't come in; After which the school-books in their order on the shelf, And with nothing else to do, I take a little nap myself!"

—St. Nicholas.

THE LEFT OUT PART.

MAMIE was learning to cook. She was twelve years old, and her mother had said, "Surely a girl so old as that ought to know how to make good bread and cake." So, every baking-morning, she was expected to spend one hour in the pantry, watching and helping her mother put together the ingredients of plain, wholesome food, and to have care of the fire and oven's heat while the batter she had stirred and the dough she had rolled were baking.

One evening, not long before Mamie's bedtime, her mother said, looking up from her sewing in the sitting-room:—

"You may set the bread-pan to-night entirely alone, Mamie, and I will not go out with you into the pantry. First get ready your yeast and flour and milk; just as I have taught and shown you, and to-morrow morning you may knead out the loaves, and take the care yourself of their rising and baking."

Mamie was very glad and proud to be so trusted, and, lying on her big, white cooking-apron, darted into the pantry, after carefully washing and drying her hands, eager for her papa to see that his little girl could make the best of bread.

The kneading-board came down from its nail with an important little clink and bang. Then she sifted a panful of flour, and brought butter and milk and a yeast-cake from the cellar, and hot water from the kitchen, and then was ready to mix her sponge.

The yeast-cake she put into a little warm water to dissolve. Then into the big cup of milk, three cups of water—just hot enough to bring the mixture to blood-heat—one tablespoonful of salt, three tablespoonfuls of sugar, and a half cup of butter. Into this she poured the dissolved yeast, and then she stirred the mixture until she had a stiff dough, then kneaded it on the bread-board fifteen minutes, and put it back in the bowl, a great, smooth, heavy lump, and, closely covering it, closed for the night, for greater warmth, the pantry window and window-blind, thinking how she would find in the morning, instead of the solid white mass, that hardly a third filled the bread-bowl, a brimming panful of light sponge.

But she didn't! The heavy lump lay flat, tened out in the bottom of the bread-bowl, with no more hope of rising and being fit to knead into puffy white loaves than a great wad of sticky clay.

And all because you forgot to put yeast in the batter! Mamie's mother said, discovering the clayey, sticky mass into the bowl, and looking at the cup of dissolved yeast pushed aside on the pantry shelf, when called the next morning by her little girl to see what laid her bread-sponge.

"O mamma, I did forget it! But I put in everything else, the butter and salt and sugar—everything but that yeast-cake, that I had set dissolving and then forgot. But how strange that such a little thing—only a tablespoonful of yeast-water—could have spoiled my bread! Just think, mamma, all that that flat cake of heavy dough needed to make it rise and fill the bowl with puffy, feathery sponge, was just this little bit of yeast; and because I didn't put it in my bread-batter, it is all spoiled and wasted!"

Mamie, with a very sober little face, scraped the clayey, sticky mass into the bowl, and rubbed with it. It will also remove stains from varnished furniture.

Mamie had been thinking that it didn't seem much matter if she did not take Christ as her Saviour, so long as she was a truthful, obedient, kind little girl. She didn't see that she needed to be a Christian if she was only a good, sunny-tempered little girl. But the left-out yeast, the leaven that the bread-sponge spoiled without, in spite of the good things it held, its sugar and milk and butter, led her to see that every life and every life needs the "little leaven"—Christ's love—in it to make it expand and fit for God's use; for without this leaven our lives will be wasted and our souls castaways. —CLARISSA POTTER, in *Sunday School Times*.

THE LATE MRS. R. B. HAYES.

The following letter explains itself

THE SUNDAY SCHOOL.

THIRD QUARTER. LESSON V.

Sunday, August 4.
1 Samuel 9: 15-27.

BY REV. W. O. HOLWAY, U. S. N.

SAUL CHOSEN OF THE LORD.

I. The Lesson Introduced.

1. GOLDEN TEXT: "By me kings reign, and princes decree justice." (Proverbs 8: 15).
2. DATE: A. C. 1075; shortly after the last lesson.
3. PLACE: Ramah.

HOME READINGS.

Monday. Saul chosen of the Lord, 1 Samuel 9: 15-27.
Tuesday. Saul chosen of the Lord, 1 Samuel 9: 21-27.
Wednesday. Character of Saul, 1 Samuel 9: 1-10.
Thursday. The king declared, 1 Samuel 10: 1-17.
Friday. Subjection to rulers, Romans 13: 1-7.
Saturday. Honor due to rulers, 1 Peter 2: 11-20.
Sunday. Messiah the King, Psalm 2.

II. The Lesson Story.

Shortly after the visit of the elders, Samuel was divinely notified one day at Ramah that "to-morrow about this time" he would meet the man who was destined to be the first king over Israel. The man himself was Saul, the son of a wealthy Benjamite named Kish, a choice young man, and a goodly. His age at this time was thirty-five or forty. The mere "chance," as men would call it, but really "the working of Divine Providence," shaped and overruled the actions of men, introduced him to the prophet. His father's asses had strayed from home, and Saul with a servant went to find them. Three days were spent in a vain search, which took them to the district in which Ramah was situated. Then Saul, mindful of his father's anxiety at his long absence, proposed to return, but yielded to the servant's suggestion that as a last resort they should consult the famous seer who dwelt close by. The difficulty about regarding the prophet for his trouble was gotten over by the servant, who had a quarter-shekel with him; and from some maidens coming for water they learned that Samuel was at home, and was expected to bless the sacrifice and festival which the people were holding that day. Just as they entered the city they met Samuel coming forth, but did not recognize him. The prophet was at the same moment notified that the future king stood before him, and when Saul inquired "where the seer's house is," Samuel told him that he was the seer, and invited him to the feast and to share his hospitality till the next day, when he would tell him all that was in his heart. He relieved the young man's mind about the asses, which, he assured him, were already found, and suggested that higher things were in store for him—that the desire of Israel was on him and his father's house. Saul could not misunderstand Samuel's meaning, but pleaded that his family was the least in Benjamin, itself the smallest of Israel's tribes. The prophet deferred further explanation, but conducted the two to the chamber where the feast was spread, gave them the seats of honor, served them with "the royal portion," and after the feast took them to his home. There they communed together on the house-top. The next morning Samuel awakened Saul, accompanied him to "the end of the city," and then, having sent the servant ahead, bade Saul stand still that he might show him "the word of God."

III. The Lesson Explained.

15, 16. Lord had told (R. V., "had revealed unto") Samuel in his ear—Hobbes, "had uncovered the ear of Samuel"; a private revelation. This communication was probably made in answer to prayer. A day before that he might be prepared. Hence he arranged a place for the expected guests at the feast. I will send thee a man—"I will by my secret providence so dispose of matters, that the hearts of Saul and his father, that Saul shall come to thee, though with another design" (Poul). Saul said unto him, "captain (R. V., "prince")—See chap. 10: 1. That he may save (R. V., "and he shall save").... Politics.—The power of this foe had been partially broken, but they were still the nearest and most dreaded of Israel's enemies. They aimed at subjection. The Ammonites just now were oppressing Israel, but the people knew that their incursions were only temporary. Have looked upon my people—compassionately. Their cry is come unto me—their prayer for relief. Some thoughtful demonstration on the part of the Philistines may have evoked this cry.

17, 18. When Samuel saw Saul.—We can picture to ourselves the searching gaze which the prophetic spirit would bend upon the tall, ruddy-haired and handsome stranger, and wonder as to whether this was a revelation which beheld the man—a revelation which revealed all doubt. Saul reign—"shall have authority." Saul drew near to Samuel in the gate.—Samuel was coming out of the city gate to go to the "high place" where the feast was to be held. Saul was as ignorant of whom he was addressing as he was of the honor that lay before him.

19. I am the seer.—Saul had asked only for direction to the seer's house; to his surprise the person he sought stood before him. Go up before me.—The verb is singular; the preterite was significant, under the circumstances. High place—probably on the hill where Samuel had built an altar. Shall eat with me.—The verb is plural; the servant was also invited. Relying on God's promise, Samuel had already made special provision for his guests. Tell thee all that is in thine heart—"thine thoughts and aspirations; not merely about the asses, which Samuel tells him above the water, but the whole of his heart. May we not suppose that Saul at his plough, like Joan of Arc with her flock, had been brooding over the oppression of his country, and cherishing a vague desire to liberate it?" (Cambridge Bible).

20. Tine asses.... and not thy mind on them.—as though he would say, There is something more important for you to think about. Evidently he would prepare Saul for the wonderful disclosure he is about to make; and also by referring to the asses make the stranger realize that he could trust his prophetic power. They are found—and thereupon you need not worry about them. On whom is all the desire of Israel? (R. V., "On whom is all that is desirable in Israel?")—

that is, for whom is reserved all that is desirable in the way of honor and glory in Israel? It is not on thee? etc. (R. V., "Is it not for thee?"). Possibly Saul's king's title had already suggested his name as a candidate for the royal honor.

21. Am not I Benjamin?—smallest of the tribes?—The tribe was small even in the wilderness (Num. 1: 37); it was by far the smallest now, having been reduced, some four hundred years before, from 25,700 warriors to only 600 by tribal war (Judges 20), and never having recovered from the blow. It subsequently became absorbed in Judah. My family the least—of the least; obscure and inconsiderable in comparison with diverse others. (Poul).

22. Samuel took Saul.—"Samuel gave no answer to the stranger's question. He had awakened high thoughts, he had had grand aspirations into his mind, and he desired to let these work before he unfolded more of the Divine purposes." Into the parlour (R. V., "guest-chamber").—"In later times the word was applied to the 'chambers' in the precincts of the temple used for the residence of priests and Levites, and for sacred purposes in general" (Cambridge Bible). Made them sit.—The servant was honored as well as the master. The chief place—literally, "gave them a place at the head of those invited." Thirty persons—the elite of the town.

23, 24. Bring the portion which I gave thee—which I appointed thee; that is, which I bade thee reserve. Cook took up the shoulder—R. V., "the thigh." Set it before Saul.—"The portion reserved for him, which Joseph calls 'the royal portion,' was then placed before him. It was the shoulder with all the fat which was not burned upon the altar. If this was the right shoulder, it was that portion which appertained to the priest, and could only have been given to a layman by the prophet's authority overruling the usual ritual observance" (Deane). And Samuel said.—The Revisers retain "Samuel," though it is not in the Hebrew text. Many commentators prefer to read, "And the cook said." Behold that which is left—R. V., "Behold that which hath been reserved." For unto this time, etc.—The R. V. reads: "Because unto the appointed time hath it been kept for thee, for I said, I have invited the people."

25. When they were come down—the feast and sacrifice being over. Communed with Saul upon the top of the house—the favorite place for business, conversation or sleeping. It was also a conspicuous place, and all the neighbors would see the aged prophet conversing with the youthful and honored stranger. The prophet did not unfold his purpose fully, leaving the more complete announcement for the morning; but he could explain to the future king the state of the people and the country, and tell of his own long struggle to amend matters; he could speak of the religious and political degradation, of the inability to offer any official resistance to enemies, of the need of a vigorous leader, obedient to the commands of the Lord and devoted to his service. He could endeavor to fill the soul of his auditor with a holy ambition to be instrumental in aiding the great work that had to be done; he could define the remedies which would meet the exigencies of the present crisis (D. Anse).

26, 27. About the spring of the day—literally, "as the morning arose." Samuel called Saul to the top of the house.—The R. V. corrects a bad translation: "Samuel called to Saul on the house-top." Saul had passed the night on the house-top, and was awakened early by the prophet. Went out.... abroad—went out of the house together. As they were going down to (R. V., "at") the end of the city—that is, as they were emerging from the town and had reached the open country. Did the servant pass on before us.—The act of appointing which Samuel now performed on Saul was preliminary and private. Hence Samuel wanted no witnesses.

Producing a vial of oil, Samuel poured it upon Saul's head, adding the kiss of homage, and telling him that Jehovah had anointed him to be captain over his inheritance. The prophet named three incidents which would happen to Saul on his return, as signs that Jehovah was with him; the first, an assurance of the safety of his father's cattle, as the prophet had said; the second, a present which was to be an earnest of the future offerings of the people; the third, the descent of the Spirit of Jehovah upon him, causing him to prophesy, and turning him into another man (Wm. Smith).

IV. The Lesson Applied.

1. "Every man's life is a plan of God" (Bushnell).
2. The greatest events in life may hinge upon what seem to be the trifles.
3. What a glorious thing for Samuel it was to be divinely directed at every step! And is not this the privilege of all? Acknowledge Him in all thy ways and He shall direct thy paths.
4. When a great future looms up before us, we need to be thoughtful and sober. Exaltation carries with it great responsibility.
5. Our ordinary meals ought to be spiritual sacrifices.
6. For a young man an old and wise head is the safest tutor.
7. We are all called to be "kings and priests unto God."

V. The Lesson Illustrated.

Saul. But there was one distinction which marked out Saul for his future office: "Thou desire of all Israel" was already, unconsciously, "on him" and "on his father's house." He had the one gift by which in the primitive time a man seemed to be worthy of rule. He was "goodly"; "there was not among the children of Israel a goodlier person than he"; "from his shoulders and upward he towered above all the people." When he stood among the people Samuel could say of him, "See ye him, look at him whom the Lord hath chosen, that there is none like him among all the people." It is as in the days of the Judges, as in the Hellenistic days of Greece. Agamemnon, like Saul, in head and shoulders taller than the people. Like Saul, too, he has that peculiar air and dignity expressed by the Hebrew word which we translate "good," or "goodly." This is the ground of the epithet which became fixed as part of his name—"Saul the chosen," "the chosen of the Lord."

In the Musselman traditions this is the only trait of Saul which is preserved. His name has been almost lost; he is known as Thalut, "the tall one." In the Hebrew story of his own time he was known by a more enduring but less expressive indication of the same facts. His stately, towering form standing under the ymaginary tree above the people of Migron, or on the pined crags of Michmash, or the rocks of Ragel, claimed for him the title of "the wild roe, the gazelle," perched aloft, "the pride and glory of Israel." Against the giant Philistines a giant was needed. The time for the little stripping of the house of Jesse was close at hand, but was not yet come. Saul and Jonathan, "swifter than eagles and stronger than lions," still seemed the fittest champions of Israel. "When Saul saw any strong man, or any valiant man, he took him unto himself." He, in his gigantic strength, that would fit none but himself, with the spear that he had in his hand, of the same form and fashion as the spear of Goliath, was a host in himself (Stanley).

MINISTERIAL ASSOCIATIONS.

Claremont District.

A Union Preachers' Meeting was held at Claremont Junction Union Camp-ground, June 25-26. This meeting was called by the presiding elders of Claremont and Springfield Districts, to be an informal meeting without any fixed programme. The meeting proved a pleasant one, though very lightly attended. There were present in all during some part of the session fifteen different preachers—six from Vermont and nine from New Hampshire.

The first session, Tuesday afternoon, was called to order by Presiding Elder Robins, who was made chairman. E. E. Reynolds was chosen secretary. This organization was preceded by a devotional service. Rev. S. B. Currier, of Mechanicville, Vt., read an essay on "What Must We Do to Save M. N.?" It was a very pertinent and profitable topic for the opening one, treating of the human agency in salvation. Quite lengthy remarks were elicited from several brethren. Some miscellaneous matters relative to an expected Sunday-school meeting July 25 on the grounds, and the coming camp-meeting, were discussed. Rev. Currier and Reynolds were appointed to make arrangements, if practicable, for excursion rates over the Rutland Division the day of the Sunday-school meeting.

Tuesday evening, Rev. J. E. Robins preached an interesting and profitable sermon in the Springfield house, from "What is Man?"

Wednesday proved rainy. The morning session, however, was held at the preachers' stand with nearly thirty persons in attendance. Rev. J. E. Robins read Eph. 3, and E. E. Reynolds then gave us the written gist of what he had used as two sermons on John 20: 30, 31, making a very enjoyable and instructive review of the Gospel as presented by the four writers, showing their differences and accounting for many of them. Rev. Chas. F. Partridge gave a paper designed to elicit discussion, concerning national education, implying the establishing of a bureau of education, with cabinet officer, etc. This drew forth a lengthy discussion, participated in by Revs. Babcock, Dockrill, Currier, Bruce, McArthur, Walcott, Krook, Tirrell, Carpenter and Robins.

Wednesday afternoon session was held in the Springfield house. Rev. D. C. Babcock presided. Rev. A. W. Brown led in prayer. The first article was an essay presented by Rev. A. W. Brown on "The Cross of Christ." This drew forth quite a long discussion on some points—as to the wisdom of using the term "cross" so much, and as to what Christ prayed to be delivered from when he said, "My Father, if thou wilt, remove this cup from me; nevertheless, not my will, but thine be done." This was a very ably conducted discussion and elicited some very helpful thoughts. E. E. Reynolds read an address which he had prepared for Memorial Day, which was very good. Rev. G. C. Noyes gave a sermon on Rom. 8: 9, about having "the Spirit of Christ"—a practical theme. Some announcements were made, and the meeting was adjourned.

The committee having arrangements in hand are planning enthusiastically for the coming camp-meeting; also for the Sunday-school gathering, when Dr. C. H. Payne is to speak. Many repairs are to be made, and some new buildings to be built, among them special houses by Brattleboro and Ludlow. It is confidently hoped that success may attend in all ways, and especially in the salvation of many souls.

A few of the lady from Ascutneyville, Springfield and Claremont were present.

E. E. REYNOLDS, Secretary.

Augusta District.

The Ministerial Association of this district met at Strong, June 24-26. A genial pastor, good homes and delightful mountain scenery combined to render the meeting a pleasant one. The printed programme was suffering from that very popular disease, nervous depression, and would give the impression that Methodists are an illiterate people. The wire words that fell from the lips of the brethren dispelled this idea, and the sessions were full of intellectual and spiritual benefit. The prevailing thought of the meeting was, "More souls for Christ from every charge." On Monday evening an excellent sermon was preached by Rev. G. W. Hunt, of Gardiner, from Mark 11: 22: "Have faith in God." We are glad to welcome this able pastor to Maine, and his rich experience will give an impetus to our work.

Tuesday evening addresses were given concerning the work of the Woman's Foreign Missionary Society by Rev. W. F. Berry and Mrs. A. C. Traflet.

The discussions were all concerning revival and pastoral work, with special consideration of the claims of our children and young people. Bro. Foss, of Hallowell, gave the result of a careful study of "Young People's Societies." All agreed in holding our youth to the principles of Methodism. Resolutions of sympathy were passed for Bro. Barber and son in his still cation—the death of Nellie Barber at Greenboro Seminary. An expression of sympathy for Bro. E. L. Allen in his sickness was passed, and to the family of Rev. Peter Norton in their loss.

The Association was organized for the ensuing year with the following officers: President, G. C. Andrews; Vice-president, D. B. Holt; secretary, H. A. Clifford; executive committee, G. W. Hunt, H. E. Foss, T. F. Jones. The Association has a strong hope for the October meeting; we hope for valuable and weighty themes on a well-printed programme, and that the attendance will be large at Kent's Hill.

HOWARD A. CLIFFORD.

Bucksport District.

The summer session of the Eastern Bucksport District Ministerial Association was opened Monday evening, July 1, at Clarks Falls, with a sermon by A. J. Lockhart. The great love of the Father and His readiness to receive the repentant sinner were shown from the parable of the prodigal.

Tuesday was opened with a half-hour feast of "love." After the election of officers and other routine business, A.

J. Lockhart read an interesting and humorous paper on "Hygiene for the Clergy." D. Smith's essay on "Should Sermons be Spoken or Read?" created a good discussion. In the afternoon J. H. Barker contrasted "Christian Liberty with Satanic Bondage." The preaching service was followed by E. H. Boynton with an essay on "Shall we Substitute Preaching for the Sunday Evening Prayer meeting?" An earnest talk followed on this important subject, the majority seeming to think the prayer-meeting the ideal service for Sunday evening, but that each must be governed by the circumstances of the case in hand. "How to Preach to the Children," by H. N. Ingersoll, and "The Children," by D. B. Dow, closed the afternoon session. In the evening D. B. Dow preached on "Our Legacy" (John 17: 22).

Wednesday morning prayer service was led by M. S. Preble. The programme was again resumed and F. W. Brooks presented a paper on "How shall the Sunday-school Scholars be Saved and Brought into the Church?" J. H. Barker discussed "Fasting as a means of grace." Bro. Barker's many years' experience as a physician made him able to give us an interesting and profitable paper from the medical as well as spiritual point of view. In the afternoon, in spite of the rain, a good congregation came to listen to S. M. Small, who preached on "What is Man?" Preaching in the evening by T. A. Hodgdon closed the most interesting Association it has ever been the writer's privilege to attend. Blessed indeed be the tie that binds our hearts in Christian love! Blessed indeed be the gathering where love reigns supreme and where the Spirit of Jesus is present in fullness and power! D. B. Dow.

The Western Bucksport District Ministerial Association met for its summer session in Strong, Me., June 24-26. It was an occasion of interest and profit to the pastors present and the people who so grandly entertained us. Monday evening, Dr. N. T. Whitaker, of Chestnut St. Church, Portland, preached a most excellent gospel sermon that was enjoyed by the large congregation present.

On Tuesday morning, after a half-hour devotional service led by Rev. T. S. Ross, the president, Rev. J. F. Haley, presiding elder, took the chair; and in the absence of the secretary, Rev. H. E. Frohock was chosen secretary pro tem. A paper was read by Rev. W. T. Jewell on "How to Draw Children to Sunday-school and have them Converted." Very interesting and profitable ideas were set forth in the essay and in the discussion that followed, wherein a goodly number took part, among them a Bro. Grindle of the Presbyterians Church of California.

The afternoon session opened with singing, reading Scripture and prayer, after which Rev. B. S. Arey read an essay on "The Mental Discipline Demanded for Pulpit Preparation." This topic was also discussed at length, after which Rev. H. E. Frohock presented a paper on "Hindrances we have Found in Promoting Revivals, and Unreasonable Excuses for not Attending Public Means of Grace," supplemented with remarks by Rev. C. C. Phelan. Rev. J. T. Crosby then read an essay on "Entire Sanctification and its Fruits." This topic was very ably supplemented with remarks by Dr. Whitaker, of Portland, and then discussed to some extent by the brethren present.

Tuesday evening a large and appreciative audience gathered to listen to a lecture by Rev. N. T. Whitaker, D.D., of Portland, subject, "Our Country and her Destiny." It was most excellent lecture, and was highly esteemed by all.

Wednesday morning, Rev. W. L. Loomis led a very impressive prayer service for half an hour, followed by the business session. The committee on nominations reported as follows: for secretary, H. W. Norton; executive committee, Revs. B. S. Arey, H. E. Frohock, and J. T. Crosby. By a vote of the Association these were elected.

Carefully-prepared papers were presented by the following brethren: Rev. T. S. Ross, "Is Praise an Essential Element of Public Worship?" Rev. W. T. Johnson, "What should be the Methodist Preacher's Attitude towards Churches not Evangelical upon his Charge?" H. W. Norton, "How can the Pastor get All the Members Interested in the Benevolences of the Church?" Each of these three papers was discussed to some extent, and many helpful ideas were gleaned therefrom.

Rev. O. H. Fernald, D.D., absent on account of sickness, forwarded a very able paper on "How a Pastor may Promote Revivals, Build Up Churches, and Hold the Young People." This paper was read by the president to the great delight of all present.

On Wednesday afternoon, Rev. J. T. Crosby preached a very impressive sermon from the text Matt. 11: 28. This was followed by the sacrament of the Lord's Supper. Rev. C. C. Phelan preached the closing sermon, Wednesday evening. It was a season of interest and profit to all present. A vote of thanks was given to the pastor and people of Strong for their generous hospitality and their untiring labors to make our stay pleasant and the Association a success. The next meeting of the Association will be held with the church at Strong in the month of September or October.

SEC.

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ROUND LAKE MEETINGS, 1889.
MRS. BISHOP NEWMAN'S ORIENTAL WEEK- JURY 18th to 26th, and Bazaar through the week.

SUMMER SCHOOL by PROF. C. F. KING, of Boston, from July 9th to July 30th.

MUSICAL FESTIVAL by PROF. CARL ZERRHMAN from July 18th to 26th, and Bazaar through the week.

ROUND LAKE ASSEMBLY by REV. D. H. C. FARRAR and B. B. LOOMIS, from July 30th to August 10th.

CHRISTIAN ENDEAVOR DAYS, August 2, 3, and 4, also G. A. R. DAY, August 8.

THIRTIETH ANNIVERSARY OF TROY PRAYING BAND, August 10th to 13th.

NATIONAL CONVENTION OF PRAYING BANDS, August 21st to 22nd.

REV. SAM JONES' MEETING, from August 14th to September 30th.

The anniversary of the Troy Praying Band and the National Convention are not designed for mere statistics, but for solid work. All the old members of the Band, and the pastors and churches who have held meetings are specially invited. Other Praying Bands are invited, not only for the 21st and 22nd but to the entire meeting camp meeting, treating in God for the salvation of many souls.

The Forest City has continued to grow in popularity and influence and its new and complete system of sewage and its ample supply of the purest spring water, in addition to other advantages, cause it to stand out as one of the most desirable places for a summer resort in the world.

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Review of the Week.

Tuesday, July 16.

—Twenty persons killed or injured in a railroad collision in France.

—Heavy rains have fallen in the City of Mexico, inundating a portion of the city.

—Iron manufacturers at Coatesville, Penn., increase the wages of their employees.

—Death of Osmyn Brewster, the veteran publisher, in this city, at the age of 92.

—The French Chamber of Deputies has voted a large sum for the building of war ships.

—The Emperor of China has issued an edict ordering the building of the Tung Chow railway.

—A severe northeast storm along the coast makes navigation dangerous for sailing vessels.

—Edison's latest invention is a patent ore separator, that is expected to revolutionize iron ore mining.

—The annual session of the New England Chautauque Sunday School Assembly opens at Lake View, Framingham.

—The frigate "Constitution" is to be towed from the Portsmouth (N. H.) Navy Yard to the Washington Navy Yard.

—In a collision of freight trains near Booneville, Mo., 100 head of cattle were killed, both engines demolished, and 21 cars destroyed.

—Terrorist storm reported at Evansville, Ind. Wind, rain and lightning played havoc with growing crops, buildings and stock, and men and horses were prostrated.

Wednesday, July 17.

—Destruction of the Schuykill paper mill, by fire, at Philadelphia; loss \$80,000.

—Another horrible murder has been committed in the Whitechapel district, London.

—The cable of the Pacific Express Company at Wichita, Kan., has disappeared with \$50,000.

—Sixteen fishermen, all residents of Boston, are reported lost in a dense fog in South Channel.

—Fifteen men were slightly, and three seriously, injured by the fall of a derrick at New London, Conn.

—Col. Vincent has been ordered under arrest for thirty days for publishing evidence in the Gen. Boulanger case.

—Seven Chinese villages, in the province of Kwang Tung were inundated last month, and 6,000 persons drowned.

—The request to the Chamber of Deputies for a credit for the purchase of "L'Angeleur," has been withdrawn, and the American Art Association will secure it.

—Lenox, the assistant of Higgins, the paraclete, was killed at Manchester, Eng., yesterday, by the collapse of a balloon in which they had made an ascension. Higgins escaped without injury.

Thursday, July 18.

—Siam has begun the issue of paper money.

—The Allan Steamship Company will increase its fleet of vessels.

—Big forest fires are reported in Oregon and Washington Territory.

—Princess Augusta, sister to the Queen of Denmark, died in Copenhagen.

—Mr. J. F. Sutton has secured "L'Angeleur" for the American Art Association.

—A well of impure water at Carlisle, Pa., causes almost an epidemic of typhoid fever.

—Four men lost their lives while searching for a watch in a cess pool at Lincoln, Neb.

—A boy in Lawrence falls fifty feet down the inside of a church steeple and escapes death.

—Prof. Albion W. Small, Ph.D., has been elected president of Colby University at Waterville, Me.

—Many places in eastern Massachusetts visited by a severe hail storm. Considerable damage reported.

—A miners' train was wrecked near Shamokin, Penn. Two people killed and a large number injured.

—The Massachusetts Rifle Team astonished the Englishmen yesterday by their accuracy in firing in a skirmish drill.

—An unsuccessful attempt was made Tuesday night to shoot the Emperor of Brazil as he was leaving a theatre.

—The Vincennes (Ind.) north-bound passenger train was thrown down an embankment and many persons were seriously injured.

—A shock of earthquake has been felt on the island of Arran and the mainland of Scotland. Houses were violently shaken.

—The stables of the Lowell Horse Railroad Company, Hotel Belmont, and several other buildings burned at Lowell; damage over \$150,000.

Friday, July 19.

—The Queen will confer a dukedom on the Earl of Life.

—Two hundred houses were destroyed by fire in Constantinople.

—Recent floods in Texas occasioned a loss of half a million dollars.

—Four men were drowned when returning from Upper Ottawa on a raft.

—An \$80,000 fire occurred at Columbus, O. Three firemen were injured.

—The anniversary of the death of ex-President Juárez was observed in the City of Mexico.

—Dr. McDow, who killed Capt. Dawson, has been expelled from membership in the South Carolina Medical Society.

—Twenty women visited the gambling house of John Lewis in Evanston, Wyo., and gave Lewis a thrashing with whips as a punishment for his habitual beating of his wife.

Saturday, July 20.

—The survivors of the wrecked steamer "Mara" of the Red Star line have arrived in New York.

—Count Schwab, long known in this vicinity as the "Soldier's Friend," died at Beaumont yesterday.

—Dubque, Ia., has just recovered from an extraordinary invasion of insects known as the Mormon flies.

—Death of Mr. John P. Morton, the veteran bookseller and publisher, at his home at Louisville, Ky.

—A pile of lumber falls upon three children at Lowell; one killed, one fatally injured, and one slightly hurt.

—A serious accident occurred on the Meriden, Waterbury & Connecticut River railroad, in which several were injured.

—Two Rhode Island menhaden steamers have been captured and the crews arrested by the State police, for illegally fishing in Massachusetts waters.

—A cloud burst over Parkersburg, West Virginia, yesterday, causing a sudden rise in the Kanawha River, which burst its bonds and swept all before it. It is reported that many lives were destroyed and much property ruined.

Monday, July 22.

—Death of Mr. Edwin Bruce, the noted musician.

—Serious floods are reported in the Mohawk Valley, New York.

—Four hundred buildings were burned yesterday in Paks, Hungary.

—Boulanger and his friends issue a manifesto to the French electors.

—Farmers in the Canadian Northwest are said to be in a starving condition.

—A steamer at Auckland, from Honolulu, reports that all is quiet at Samoa.

—Death, at Brussels, of Nathaniel G. Greene, a former editor of the Boston Post.

—The Sultan of Turkey has sent Gov. Beaver \$150 for the Johnston sufferers.

—A mill of the Valido Marble Company at Fair Haven, Vt., burned; loss, \$30,000.

—Eight human skeletons have been found in a cave in the chalk cliffs near St. Helena, Dak.

—Steam barge "J. P. Farnam" was burned on Lake Michigan. Narrow escape of all on board.

—Arrival in New York of a steamer that sailed 2,000 miles with a fire smouldering in her hold.

—The Wagner festival opened at Bayreuth with a fine rendering of "Parsifal." The attendance was enormous.

—The large storehouse of the Canada Sugar Refining Company was destroyed by fire. Nearly 2,000 tons of raw sugar lost.

—One hundred and twenty horses were burned to death in a stable in New York city. Seventy vehicles were also destroyed.

—Alexander Johnston, LL.D., aged forty, professor of jurisprudence and political economy in Princeton College, died yesterday at his home in Princeton, N. J.

—The steamer "Haytien Republic," which gained international notoriety by her seizure by Legation in Haiti, is now ready to sail from San Francisco for Alaska.

THE CONFERENCE.

(Continued from Page 5.)

preached in the forenoon in the grove, as they have no church in the town, and in the afternoon baptized fourteen persons, thirteen of them by immersion, and took them into full connection. The youngest one was 17 years, and the oldest 78. Ellsworth is a town of about 300 population, but there were about 300 present at the baptismal service. At a recent service in this place, Bro. Norris received eleven full membership. These with the 14 just received, makes a membership of twenty-five. There were 41 testimonies in a social meeting held in the grove at 4 o'clock. Bro. Bryant, with his excellent wife, is doing grand service for God in that community. He was formerly Sunday-school superintendent at St. James Church in Manchester.

Rev. A. F. Baxter, of Bath, N. H., formerly of N. H. Conference, and his wife are sorely afflicted in the death, June 29, after but a few hours' illness, of their little daughter, Marion, aged twenty months. The funeral was in the Congregational Church, Bath, conducted by Rev. J. L. Felt, assisted by Rev. J. M. Bell, of the Congregational Church, Lisbon.

A recent number of the HERALD contained several corrections of the statistics of the N. H. Conference. These mistakes were not made by the statistical secretary. His figures and statements agreed with the reports of the preachers, and he had no information that enabled him "to go behind the returns."

MAINE CONFERENCE.

Augusta District.

Brother Masterman writes from West Mills, Ind.: "Our new church is all plastered. As soon as it is ready, we shall put on the finish. I have received collections to aid us in our work on this church from the following churches on Lewiston District: Bridgton, East North Yarmouth, Harpswell, Mechanic Falls and Stowe, and from the following on Portland District: Biddeford, Goodwin's Mills, Knightville, South Berwick and Woodford's." May God bless them richly for their timely aid to a struggling church! Will the brethren who have not forwarded the collection taken for the Church Aid Society, please call to mind the resolutions adopted at the last Conference relative to this collection, and send the amount at once to Rev. J. R. Masterman, West Mills, Me., so that it may be used in completing the edifice? And will those brethren who have not yet taken this collection, kindly do so at an early day, as the church greatly needs the collections for the Church Aid Society now, to aid them in finishing the church.

The church at Gardiner is putting on new life under the leadership of their indefatigable pastor, Brother Hunt. Coming to us from another Conference, he brings with him the methods that have made him such a success there, and has already inspired the church with some of his intense zeal for the spread of the Master's kingdom. Several have been converted; good progress has been made towards a financial system; a Young People's Society has been organized which promises much for the cultivation of a healthful social influence among the young; and the Sunday-school is held in the morning in place of the forenoon preaching service, which has been discontinued. The good effects of the change in the hour of the school are already apparent; many new scholars have been added, and a deeper interest is manifest in the school. The attendance on the class-meetings has increased 100 per cent., and the attendance upon preaching and prayer services is also largely augmented. We are looking for a large harvest of souls from Gardiner. Pray, brethren, for continued success on this charge.

Brother James L. Folsom, our preacher at Solon and Bingham, is temporarily laid aside on account of sickness, just at a time when "God is melting hard hearts." He expects soon to return and reap a "grand ingathering of souls." May his desires both for speedy recovery and grand success in his work be granted!

The work of husbanding the results of last winter's revivals on the different charges is moving on satisfactorily. At Winthrop, six were baptized, June 30, and two received into the church. The following Sabbath there were six received into full connection. At this service the pastor's babe was baptized, and one wanderer started toward his Father's house.

At North Sidney the pastor, Brother Hamilton, baptized sixteen last Sabbath—some of the fruit of Brother Chase's successful work among the children last winter.

At Waterville eleven were baptized by Brother Clifford, making nearly forty that have been baptized since Sister Van Cott's visit and work in this church. The vestries of the church are being thoroughly renovated.

At North Anson Brother Laughton baptized seven and received eight into the church. He reports the outlook very encouraging.

At Wayne and North Leeds the good work is prospering. The heart of the pastor was cheered last Sabbath to see two persons, who had been wandering twenty-four years, return home.

Brother Eldridge, of Madison, writes: "Three were baptized last Sabbath

morning. . . . The week-night services are seasons of special interest now; some are saying, 'Pray for me. I intend by God's help to be a Christian.' Others who have hitherto said nothing, are now giving in their testimony to the 'saving power.' The Sunday-school is increasing, and there is good religious interest among the children."

Wilton.—Two persons were received into full connection by the pastor, July 7.

At Skowhegan the pulpit set has been renovated at an expense of \$30. The spiritual interests in this charge are deepening, and there is "the sound of a going in the tops of the mulberry trees." Six have begun the Christian life within the past three weeks, one of them over 60 years of age.

The time of holding the camp-meetings has been fixed. Having four within the bounds of the district and a fifth just across our border, it would seem that every charge might be well accommodated. We hope, also, they will be well represented at the meetings and wonderfully quickened in their spiritual life. Let special effort be made to secure the attendance of the unsaved members of our families, Sunday-school scholars, and congregations, so that the benefit of the meeting may reach to them.

G. C. A.

Portland District.

Since our last jottings we have visited and held quarterly conferences and preached on the following charges: Gorham, School St.; Saccarappa; Pine St.; Congress St.; Chestnut St.; Portland; Peak's Island; Woodford's; York; Kittery; First and Second churches; South Eliot; Eliot; South Berwick, and Berwick. These charges are, most of them, in a very healthful and progressive state. In connection with Saccarappa and Chestnut St. large and much-needed improvements in the property are in progress. Chestnut St. contemplates an outlay of \$7,000 in enlarging the vestry, which has become too strait for the increased attendance at Sunday-school and social meetings; Saccarappa intends spending \$2,500 in alterations and improvements of the interior of the church and vestry; South Berwick is about paying the balance of its indebtedness, amounting now only to about \$300; Berwick is in negotiation for a pipe organ; Kittery, Second Church, has improved in its method of finance by providing beforehand for all its current expenses, and intends clearing its bills quarterly. Children's Day has been observed on all these charges with marked success, and good collections were realized.

A note from the pastor at Sanford brings the good news of aid from the Church Extension Society, which will enable them to commence at once the building of a new church at an estimated outlay of \$2,500 or \$3,000 independent of the lot, which had been previously bought and the foundation for the church made ready.

Also, by the enterprise and push of Rev. D. Pratt, there is a good prospect of getting a church at West End. This has been a need long felt. Being one of the suburbs of Portland and adjacent to the new Union Depot, a large influx of population has begun, and a Methodist church is one of the pressing necessities of the times. The old lot, which was too small, is to be sold, and a new one at a cost of \$1,000 is to be purchased—\$700 of which are now in hand—and a church capable of holding a congregation of 300 persons, independent of vestry, will be constructed, with the determination that a debt of not more than a thousand dollars shall remain against it at dedication. This is heroic for a little band of only twenty members or thereabouts.

Good news comes from Gorham, North St. The pastor, Rev. M. B. Pratt, says in a note just received: "The Sunday school has increased about one-third, my own class having trebled since Conference. At the preaching service the house has been full for a month or more. Sometimes chairs have been taken in to seat the people who could not get into the pews. Two young ladies just ready to teach school gave themselves to the Master some time ago, and a man in middle age, profane and notoriously wicked, has been soundly converted by the power and grace of God. We have had as many as 34 testimonies at a class-meeting, and more than 60 present at a week-night prayer-meeting. A Woman's Foreign Missionary Society was organized there on the 7th inst., with every prospect of success."

W. S. J.

DEAR BRETHREN OF THE KENNEBEC VALLEY: The annual camp-meeting at Richmond, Me., is to commence Aug. 13, to continue one week. It is well known to you that this is a most delightful spot, a beautiful grove, on the banks of one of the grandest rivers in New England, easy of access, within three minutes' walk of the Maine Central Depot, and within easy reach of the Boston boats which land at Richmond. The grounds are well supplied with water. Good table-board can be secured for one dollar per day, or four dollars per week. Lodgings can be had at reasonable rates. Cottages may be secured for the season at a low figure.

The Association have a large Tabernacle Tent that will shelter many hundreds in case of stormy weather—so a most delightful place in which to hold services. In fact, the Association are doing all they can to make the meeting a success.

Will the brethren who are pastors of the societies usually attending this meeting, use their influence to have them well represented this year? Brethren from distant charges in the Conference, and brethren from other Conferences, will meet with a cordial welcome, and confer on us a great favor if they will give us a call during the week. Brethren, and all, don't forget the time—Aug. 19.

L. L. HANSCOM, President.

EAST MAINE CONFERENCE.

Rockland District.

Waldoboro.—Four persons have said, "Pray for me," two have been converted, \$30 worth of books have been added to the Sunday-school library, and 175 pastoral calls were made the first two months of the Conference year. An Epworth League has been organized, and much interest is manifested by the young people. Rev. E. H. Hadlock is pastor.

Damariscotta.—The interest in the social services is steadily increasing. The classes have been reorganized. Pastor Stewart is leading the people on to better things. All are hopeful. The Sunday-school under W. W. Dodge is increasing in attendance and interest. The average attendance is nearly ten more than two months ago. The people say Conference couldn't have done better by them. Six persons have lately been received into full membership.

Pemaquid.—Pastor V. E. Hills is looking after the church debt here; \$76 has been paid, and he hopes to be able to pay the Church Extension loan of \$500 before many months.

Round Pond.—Everything is going forward. The attendance on the preaching and social services is better than a year ago. Large congregations greet Pastor W. J. Kelly at Bristol, and the outlook is good. The Sunday-school under Supt. T. Couch is increasing in interest.

Belfast.—Good congregations, social services well attended, 126 families visited and very kindly received, are items from Pastor Chadwick's report at the first quarterly conference. The Sunday-school report by Supt. C. F. Gilm showed an average attendance of 176; seventeen scholars, not absent for six months, and 24 not absent for three months; \$106 raised the past six months by the school. The average attendance of the teachers for the quarter was 86 per cent. The church is being repaired, and the woodwork outside will be painted.

Bremen and West Waldoboro.—The people on this charge are pleased to have a preacher living in the parsonage, and they say Conference sent them a grand good pastor. The claim has been paid at \$550, and the board say, "We shall pay it." Bro. Morelen is in labor abundant. He has called at nearly all the homes and been very kindly received. The outlook of this new charge is very good.

Bucksport District.

Robbinston and Perry.—The year has opened well on this charge. The church at South Robbinston has been recently improved with new coats of paint within. The pastor, Rev. F. W. Brooks, has secured fifty subscribers to Chaplain McCabe's *World Wide Missions*, which means an increased interest in the benevolent enterprises of the church. The October session of the Eastern Association will be held at Perry. Here is a thriving young society.

Brooksville.—For the past few years this charge has been connected with Brooklin, but asked the privilege this year to support a preacher alone. The stewards have been active in raising a subscription to pay the current expenses, and the work looks encouraging. The people are much pleased with the appointment of Bro. Wilson Lemond as their pastor. June 23 was observed as Children's Day. The children occupied the body part of the church, reserved specially for them, and listened to an interesting sermon by Pastor Lemond from Exodus 2: 1, 2. The floral decorations were very pretty. At the concert in the evening Dr. Payne's "Six Steps to the Throne" was used under the careful and able direction of Sister A. M. Nichols, to whose earnest efforts the success was largely due. A good collection was taken for the cause of education and the "Children's Fund."

Surry and Trenton.—Bro. D. B. Phelan is much encouraged in his second year's labors on this charge. The Bucksport District Western Ministerial Association recently held a very interesting session at Surry. The presence of Dr. N. T. Whitaker, of Portland, was most welcome. An able sermon and eloquent lecture by him added greatly to the profit of the session. Two have been baptized since Conference. At Trenton Bro. Phelan preaches in the Baptist chapel by invitation of the people, there being no regular Baptist preacher there. Large congregations gather on the Sabbath.

Millbridge and Cherryfield.—Our worthy layman at Cherryfield, O. C. Ward, esq., thought it nothing more than right that the preacher should live on that part of the charge this year, and consequently took the matter in hand, securing a very comfortable rent for Bro. A. J. Lockhart's family in a healthy part of the village. The outlook is promising on the entire charge, and the pastor finds favor with all the people. The claim was raised \$50. "Children's Day" under the skillful management of Bro. Lockhart, was very successful. The concerts at both parts of the charge were interesting and largely attended. The collections for education were excellent.

Deer Isle.—This is one of the pleasantest charges in the district. Bro. B. Grass, who supplied for one Sunday after Conference, did not conclude to remove his family and continue the work farther. Rev. R. L. Nanton, of request of the presiding elder, held services Sunday, June 30, and receiving a unanimous request to remain as their pastor, he has been appointed to the charge. The congregations are large, and the Sunday-school, under the skillful management of Mrs. Capt. Seth Webb, is in a very flourishing condition. We predict a good year. Bro. Nanton has received a most hearty welcome, and already begun the routine work of the charge.

Columbia Falls.—Since Conference a series of hindrances has prevented

Bro. Kearney from preaching much on this part of his new charge. Diphtheria closed the town schools, and the authorities forbade any public gatherings for several weeks. Then needed repairs were put upon the inside of the church edifice, which further prevented the holding of preaching services. The Eastern Ministerial Association held its recent session here, and was largely attended. The people at first were somewhat doubtful about the ability of the place to give entertainment to so many, but the pastor is now confident that he could easily take care of the entire Conference. Bro. Kearney finds favor on all parts of his charge, and is laboring with zealous solicitude for the salvation of souls.

J. F. H.

Bangor District.

First Church, Bangor.—All things have their history; so has the old Brick Chapel of Bangor, for a time called Pine St., but more recently First Methodist Church. After the confiscation of the mortgage, in proof of our freedom from debt (as noticed by the HERALD), it was suggested by our pastor, Rev. George D. Lindsay, whose zeal and energy were untiring in effecting this happy result, that we hold a jubilee, calling in some of our noble people to rejoice with us; and all the people said "Amen." Letters of invitation were sent to Rev. Theodore Gerrish and Rev. A. S. Ladd, former pastors and sympathizers in our recent embarrassment. To Bro. Gerrish we are especially indebted for his toilsome and persistent effort in the renovation and latter-day beauty of our beloved temple, as also for his munificent gift of \$400 to assist in cancelling the last obligation resting upon it. While we regretted the absence of these brethren, there were present beside our own people and interested friends the following ministerial brethren: Revs. W. T. Jewell, Orrington; F. C. Rogers, Grace Church, Bangor (Grace Church and Brewer are colonies from the old Brick Chapel); A. A. Lewis, Brewer; and S. B. Sweetser, of the N. E. Conference. The exercises of the evening consisted in a general barquet, prayer by Rev. W. T. Jewell, speeches by the above-named gentlemen, remarks by surviving class-leaders, interspersed with song, and concluding very happily in an interesting address by the pastor, clearly showing the providential manner in which his relation to this charge was accomplished.

On Sunday morning, June 30, one was baptized and two taken into full membership by the pastor.

M. P. C. WITHERS.

—Rev. J. H. Worley and wife, of our China Mission, are recuperating at Clifton Springs.

—Although the printing presses at Beirut are working night and day, they cannot supply the demand for the Arabic Bible.

—Rev. B. Fay Mills and his musical associate, Mr. Greenwood, have planned to go around the world, holding revival meetings at the mission stations in the Orient and South Seas.

The New England Assembly at Lake View.

The tenth annual New England Assembly is in session. It has seldom, if ever, opened under more favorable auspices. The cheering rain of Monday last served to cool and cleanse the air, as well as to lay the dust and to freshen the foliage of this peerless grove. It is an interesting circumstance that two or three veteran Chautauque instructors, with us at the initial and experimental Assembly nine years ago, are with us still—Dr. Hurbit and Rev. R. S. Holmes. Dr. Dunning, who has been an essential feature of the N. E. Assembly for many years, is present in his accustomed place this year. Certain prominent Chautauque workers, however, are conspicuous by their absence. The New England Assembly hardly recognizes itself without John H. Gilbert on its quarter-deck, and Dr. Wm. B. Clark where present. Can the Assembly clearly be the absence of these men? Many think that the shock incident to the loss of the inimitable, lamented Sterwin was sufficiently hard to bear. Will the grand, old-time Chautauque enthusiasm prevail in spite of these changes and losses? Oh, for the favor and fervor pervading all hearts and minds here in the days of Vincent, Sherwin and Frank Board!

A large and enthusiastic audience was present at the opening concert on Monday evening—the chief feature of which was the singing of the Haydn quartette. After this, as hitherto, came illuminations and fireworks. On Tuesday, as usual, the regular instructors got at once to work; Miss Lucy Wheelock, for several years a teacher in the Chauncy Hall School, Boston, having charge of the primary teachers' class, Dr. Hurbit of the young people's class, and Dr. Dunning of the advanced normal class. Prof. Schaffler, of New York, as last year, has charge of the music. Misses Lottie and Nettie Smith, of Brooklyn, are the soprano and alto soloists. Mr. R. E. Holden, who sang his way into the favor of every one last year, is welcomed back this season. Mr. Arthur Wellington, basso, is the fourth member of the quartette. Miss Annie A. Park, who so charmed her hearers last summer, is here again with her magical bugle-horn. Mrs. Gertrude Rogers presides at the piano, and Mr. A. W. Pike at the (vocal) organ, as of old; and fortunate indeed is the Assembly in being able to retain the services of these veteran artists.

On Tuesday two lectures of rare excellence were delivered. Mr. Robert Nourse, of "John and Jonathan" fame, lectured on "Dr. Jekyll and Mr. Hyde"—the lecture having been based on Mr. Louis Stevenson's novel of that name. It was intended to show how that, in every Dr. Jekyll, however imposing externally, there is a Mr. Hyde of hideous features that would appear in case the Doctor were to be turned inside out. Mr. Nourse's powers of impersonation are very remarkable. In the afternoon Mr. Holmes delivered a lecture of great value on "William the Norman," showing the use God made of this gigantic robber in laying the foundations of the present English nation. In the evening Mr. George Riddle read several selections greatly to the satisfaction of his audience. This gentleman's reading the next day was not so signal a success. His selections were too lengthy, and the reading was somewhat monotonous.

Mr. Holmes' second lecture, on "The Beginning of the Empire," was not less able and popular than the first. By the "empire" he meant England's present political dominion. He found its beginning in the deeds of the Duke of Marlborough. The lecture consisted mainly in a discussion of the character and

career of this mighty Duke, and in showing that just as, in spite of his despicable personal character, God used William the Norman to put in the foundations of the English nationality, so He also used Churchill, despite his despicable qualities, to make modern England possible. Mr. Holmes' style is vigorous, his thought excellent, his declamation superb. On Friday he delivered a lecture of great ability and value on "The Claims of Christianity." This lecture consisted in a popular and forcible argument to show that the claims of Christianity to supernaturalism were none the less logical, simply because the facts involved cannot be rationally understood. The facts of natural science are not denied, and yet who understands their grounds? Regeneration, or being born from above, which is what is understood by Christianity proper, is strictly analogous to such facts of science as the transmutation, through the touch of the life principle, of mineral matter into plant and animal forms.

But by far the most pronounced and notable feature of the Assembly platform exercises thus far have been the lectures of Mr. Jayhn DeWitt Miller, of Philadelphia. These were upon such commonplace themes as "Love, Courtesy and Marriage," and "The Perils and Blessings of Immigration." Nothing new or startling could well be offered on such themes, and yet Mr. Miller's handling of them was mastery. Mr. Miller is a revelation. If he be not the magician of the platform of our day in this country, he is assuredly no less a rhetorical magician than was Phillips, Beecher or Gough in their day. If he be not capable of such sustained flights of impassioned oratory as were Simpson and Beecher occasionally, in every other respect he is far more effective as a popular platform speaker. Alternate humor and pathos, hard, homespun sense and trenchant wit, together with a marvelous elocution and most brilliant and interlarded flights of fancy, marked these remarkable addresses. He speaks with the abruptness, directness, downrightness and earnestness of one whose words were literally extemporaneous; but the man does not live to whose lips come, on the spur of the moment, such miracles of expression, flashing gems of rhetorical beauty, felicitous turns of thought, dazzling conceptions of imagery, side-splitting ebullitions of drollery and wit, as characterized Mr. Miller's elocution. But the best thing of all connected with Mr. Miller's oratory is that he evidently speaks from the heart, and aims to quicken the conscience, as well as to instruct the understanding, of his hearers. He thunders with some of the solemn earnestness of a prophet. He shakes the soul.

The Sabbath dawned bright and clear, "so calm, so cool." What more charming and delightful than the restful, religious quiet of an Assembly Sabbath? And this especially in contrast with the tumult and din and general picknicking of the average camp-meeting Sunday. No open gates, no Sabbath desecration, no any Sunday-school Assembly grounds. When will camp-meetings reach this same great grace? Is it not about time the camp-meeting in this respect, was "critically satisfied?"

After breakfast and devotions, at the hour of eleven, and the ringing of the musical chimes, the congregation gathered under the canopy for worship. In the midst of the trees of the grove, and the glinting sunshine

and the singing of birds, how simple and natural is worship! Here one communes at once with nature and with nature's God. Dr. Dunning had charge of the services. Dr. Hurbit offered prayer. It was noticeable that, as aforesaid, the Assembly instructors do all the praying on these occasions, although there were several clergymen in the congregation. The motive for this may be to avoid any apparently invidious discrimination; the necessity is unfortunate. This systematic should be given to the ministers present is not calculated to encourage their attendance. Absolutely no occasion is afforded, during all the two weeks of the Assembly, to show their sympathy or co-operation so much as by the asking one of them to make a prayer or pronounce a benediction.

Dr. J. M. Buckley, of New York, delivered the sermon. It was based on James 1: 9, 10. It was a sermon of absorbing interest and commanding ability, one of his characteristic clear, clean-cut, masterly discussions. The theme was, "The Gospel's Solution of the Problem of the Social Impulsiveness of Men." The Doctor showed conclusively that the various communistic theories advanced by the fidelity for leveling men socially, were impractical and impracticable; and that whatever they have been reduced to practice, they have proved ignominious failures. On the other hand, he showed forcibly that, just in proportion as carried out, the principles of the Gospel level men by leveling them up—by outgrowing from them the principle of selfishness. It abolishes the evils of poverty, and ultimately poverty itself, by removing those habits or appetites which naturally impoverish men, and by inspiring those ambitions which naturally improve men's estate. The Gospel tends to fit men patiently, cheerfully, to endure the inevitable during the interval in which Christianity is slowly working out its legitimate results. The sermon was just one hour in length, and commanded the undivided attention of a large congregation.

In the evening the sermon was by Rev. R. S. Holmes, and was based on 2 Tim. 2: 15. "Remember that Jesus Christ, the seed of David, was raised from the dead." The preacher considered the evidences and value of the doctrine of the resurrection of Christ. Christianity itself was the witness of this grand event. The life, character and work of Christ are engaged in its support. Every Christian's triumph, not only over self and sin, but over the grave. It also signifies the infinite value of obedience or holiness. The human witnesses of this event were every way credible, and accordingly it is to be considered as absolutely established as the death of Jesus Christ. What a ground and inspiration of confidence and hope! The discourse was very clear and cogent, as well as scholarly and eloquent. It was preceded by an impressive prayer service under the direction of Prof. Schaffler, and in connection with which Miss Park's voice, as usual, rendered most conspicuous service.

The corner-stone of the First Methodist Church, Omaha, was laid by Bishop Nevin, July 17. The structure is to cost \$70,000.

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